

1964 年 5 月 1 日







(תהלים כה)

אליך ה' נפשי אשא

MASMID 1964

published annually by the students of

YESHIVA COLLEGE

500 West 185 Street, New York, 10033





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שאו שערים ראשיכם, והנשאו פתחי עולם,
ויבוא מלך הכבוד. מי הוא זה מלך הכבוד,
ה' צבאות הוא מלך הכבוד, סלה. (תהלים כ"ד)





וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ, בְּצַלְם אֱלֹהִים בָּרָא אוֹתוֹ...

"G-d created man in his image, in the image of G-d He created him."

Man was created in the image of G-d but each man also has an image unique to himself as an individual. If man is to fulfill his purpose in life, which is to attain closeness to G-d, he must fulfill himself. To accomplish this, man must first crystallize the reality of his own being which is possible mainly through positive dynamic reactions to confrontations.

The college years are a time in a man's life when he is perhaps most receptive to confrontations and most uninhibited in his reactions to them.

Are vital confrontations an integral part of the collegiate experiences? Yes, if the acquisition of knowledge involves not only the aim to help towards a better understanding of the world around us, but also the aim to help in the development of ideas and opinions; yes, if receptions, clubs, dramatic societies, athletics, theater parties, help towards a greater awareness of one's self, one's fellow men, and a greater awareness of the importance of the interplay of human relationships. It is apparent that the primary concern of a college should be to provide opportunities for confrontations. But of equal significance is that the composition of its administration, faculty, and student body should be such as to create an atmosphere which inspires students to react to the confrontations with intelligence and vigor.

This, in fact, describes Yeshiva College.

Nathan Lampport Auditorium





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MEMORIAL DEDICATION



FACULTY DEDICATION



He dared to hope for you!
He dared to give to you
A vision —
He dared to challenge you —
To make
The image of G-d
A living reality
On the face —
Of every human being.

He dared to give hope —
To the broken in body
And mind.
He dared to raise —
The downcast —
From the dust of travail.

For this —
Is he brought to grave!
Rend your heart, America,
Rend your heart !!!

from DAY OF INFAMY
by Rabbi Samuel Adelman



JOHN F. KENNEDY



Dr. SAMUEL SOLOVEICHIK

To encounter a creative spirit, is to experience a being of beauty. The spontaneity of passion inherent in such an individual is not restricted to that person alone, but radiates outward and permeates others with its vitality.

In Dr. Samuel Soloveichik, we have perceived and experienced this unique element of creativity. He has integrated the depths of his personality into an harmonious and complete spirit; the qualities and virtues of his consuming spirit pervade the entire sphere of Yeshiva College.

It is with recognition of his zealous intellectual and scholastic devotion that we take pride in dedicating MASMID 1964 in his honor.



ADMINISTRATION

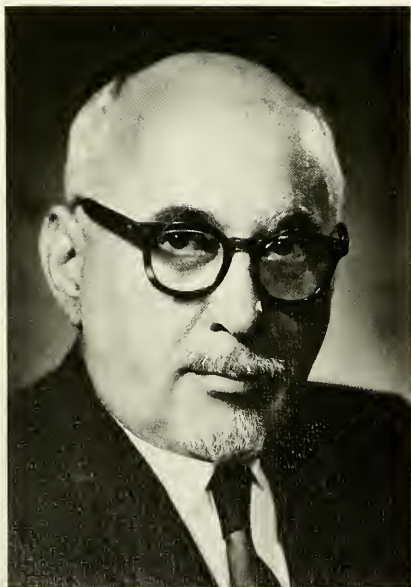
We see that, to a great extent, the destiny of Man is in the hands of the few. Man has through choice delegated powers—or, through coercion yielded them — to leaders,

The exemplary nature of the influence wielded by our leaders and mentors at Yeshiva makes us realize that leaders in every field of endeavor, be it in the field of education or government or business must be imbued with the spiritual understanding of man's basic sanctity and infinite worth if mankind is to persevere. Moreover, the intrinsic value of the influences to which we have been exposed as Yeshiva College students lies in that it makes us profoundly aware that each one of us as an individual is responsible to uphold the sanctity of the human being and to fight any attempt to deny it.

At Yeshiva we have been confronted with men who possess scholarship and high ideals—men of mind and spirit. We have been confronted with men who are sensitive to the basic and pressing needs of our society and to our role as Jews within that society. We have been confronted with leaders who have G-d's message instilled in their hearts and minds—men who have led us wisely and guided us judiciously.

לא מקומו של אדם מכברו,
אלא אדם מכבר את מקומו
(תענית כא)





To The Class of 1964:

As you complete your studies at Yeshiva College, I extend my warmest wishes for success in your future endeavors and for continued development as a symbol of Torah U'Madah.

Your singular education in the treasures of Judaism's noble heritage and traditions together with the rich concepts of Western culture have prepared you for life—which only you can realize to its fullest potentialities.

With this training in the arts and sciences and Jewish studies, a real foundation for growth has been set. For it is through the study of Torah, that unending source of inspiration to our people, that we attain a moral *raison d'être* and direction in life so vitally needed in our times. Only thus can we gain the spiritual development and identity sorely needed in a world of shifting values and unsure moral purpose.

The pursuit of knowledge is an unceasing task and the study of Torah, a continuing responsibility. By striving to achieve both intellectual and spiritual development, we best serve G-d and our fellow man—and so aid in our own growth. These are the standards which characterize Yeshiva College. May you be guided by these principles in every undertaking to be worthy of your school, your country, and your people.

Sincerely yours,
Dr. Samuel Belkin
President

RELIGIOUS STUDIES

Administration



Rabbi Dr. Emanuel Rackman
Assistant to the President



Rabbi Morris Besdin
Chairman of Jewish Studies Program



Dr. Hyman B. Grinstein
Director of Teachers Institute



Mr. Norman B. Abrams
*Administrative Director
of Rabbi Isaac Elchanan Theological Seminary*

YESHIVA COLLEGE

Administration



Rabbi David Mirsky
Dean of Admissions



Mr. Morris Silverman
University Registrar



Mr. Sheldon Socol
Bursar

To The Class of 1964:

As Yeshiva College students, you have been living in a small face-to-face community of scholars where teaching and learning is maintained on a personal relationship. Here you were daily exposed to the problems which arise when modern cultural patterns challenge ancient ones with the expectation that mature minds will blend seemingly contrastive patterns in such a fashion as to have our ancient traditional patterns reinforce the modern ones. Here you were constantly provided with incentives to develop the kind of critical judgments which do not merely reflect somebody's prejudices. Here, in short, you lived in a home of the spirit with multi-dimensional opportunities to discover and determine for yourselves directions for your lives. I am confident that the objectivistic value of our Jewish tradition will help you withstand the basically hedonistic orientation of our society towards values, and that the profound belief in the worth and dignity of the individual which is at the heart of all Jewish studies will help you confront presently prevalent philosophies of life according to which life is regarded as a bad joke in a mad world.

As you, members of the 33rd graduating class, leave the sacred halls of Yeshiva, the best wishes of the faculty and the administration go with you. I hope that whether you be far or near you will always retain interest in your Alma Mater and her concerns, and I wish each and every one of you farewell in the sense that you may truly fare well.

Dr. Isaac Bacon
Dean



Dr. Isaac Bacon
Dean, Yeshiva College

Rabbi J. Mitchell Orlian
Assistant to the Registrar



Rabbi Jerry Hochbaum
Assistant Director of Admissions





Rabbi Meyer Edelstein
Assistant to the Registrar



Registrars Office

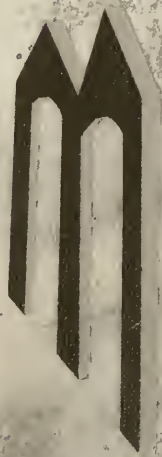
FACULTY

The ability to discern truth, to analyze knowledge, and to be perceptive about ourselves, others, and our surroundings, becomes a basic ingredient of our characters when we encounter and associate with individuals whose dedication is to ideas and whose life long search aims at truth.

The men of mind replace our sense of complacency, prod us to search and to seek that which is ultimately of essence. These individualists — guardians of the spirit of Mind and Soul — suffer with us as we attempt to forge for ourselves a coherent intellectual personality capable of responding to conflicts of humanity and striving perpetually towards the Light of Mankind and the Light of G-d.



אשרי הגפרור שנשרף והצית להבות
אשרי הלהבה שבערה במתרי לבבות.
(חנה סנש)





Rabbi Joseph B. Soloveichik

RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY



Rabbi Mendel Zaks



Rabbi Jacob Lessin

Rabbi Jeruchim Gorelich



Rabbi Henoeh Fishman



Rabbi Ephraim Steinberg



Rabbi Joseph Arnest



Rabbi Michael Katz



Rabbi Noah Borenstein



Rabbi Aaron Soloveichik

Rabbi Aaron Lichtenstein



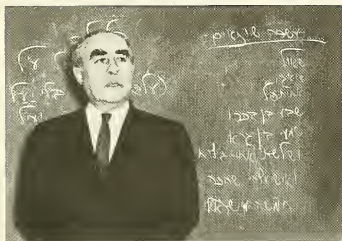
NOT SHOWN:
 Rabbi Samuel Volk
 Rabbi David Lifshitz
 Rabbi Avigdor Cyperstein
 Rabbi Joseph Weiss
 Rabbi Aaron Shatzkes
 Rabbi Moses Poleyef



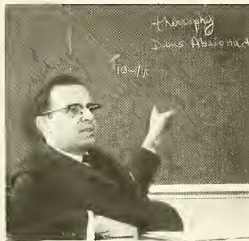
Dr. Hyman B. Grinstein
Jewish History

TEACHERS INSTITUTE

Dr. Moshe A. Reguer
Hebrew Literature



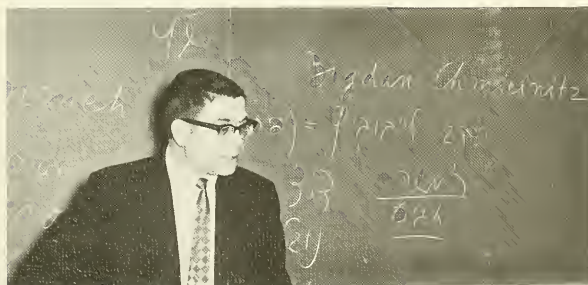
Rabbi Norman Lamm
Philosophy



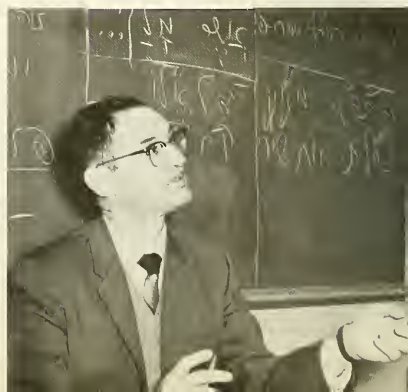
Rabbi Abraham Zimels
Hebrew



Rabbi Chaim Zimbalist
Talmud



Dr. Meir Havazelet
Hebrew



Dr. Isidor Margolis
Education



Rabbi Aron Kreiser
Talmud



Rabbi Simon Romm
Talmud



Rabbi J. Mitchell Orlan
Bible



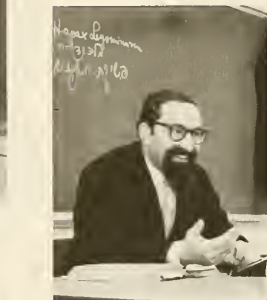
Rabbi Israel Wohlgelemer
Talmud



Mr. Abraham Stern
Education



Dr. Menachem M. Brayer
Bible



Dr. Irving A. Agus
History



Mr. Hayim Leaf
Hebrew



Dr. Mayer Herskovics
Jewish Studies

Rabbi Chaim B. Gulevsky
Talmud



Dr. Moshe Carmilly
Bible



Rabbi Philip Raymon
Mishnah and Dinim



Rabbi Morris Besdin
Bible

JEWISH STUDIES PROGRAM



Rabbi Martin Gordon
Dinim



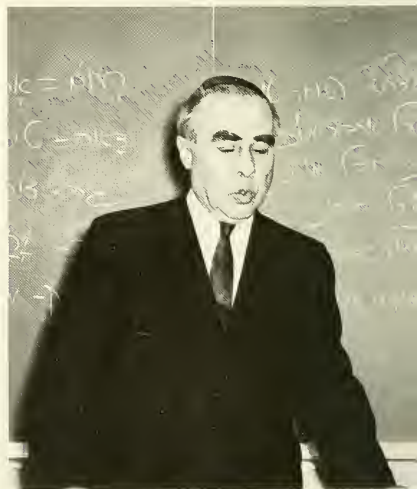
Rabbi Sherman Siff
Talmud and Bible



Rabbi Pesach Oratz
Talmud and Bible



Rabbi Abraham Zimels
Mishna



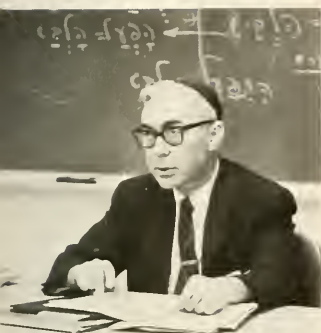
Dr. Moshe Reguer
Hebrew



Rabbi Leonard Rosenfeld
Religious Philosophy



Dr. Andre Neuschloss
Jewish History



Dr. Asher Siev
Hebrew



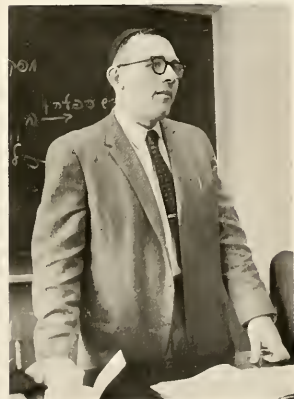
L to R:
Rabbi Israel Wohlgelernter, Religious Philosophy
Dr. Maurice Wohlgelernter, Visiting Relative



Rabbi Philip Riess
Talmud and Bible



Rabbi Steven Riskin
Talmud



Rabbi Jacob Rabinowitz
Bible



Rabbi Morris Chait
Talmud

JEWISH STUDIES



Rabbi Dr. Michael Katz
Assistant Professor of Bible



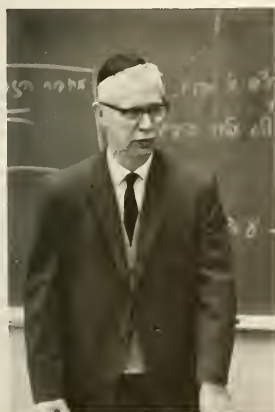
Dr. Aaron Skaist
Instructor in Bible



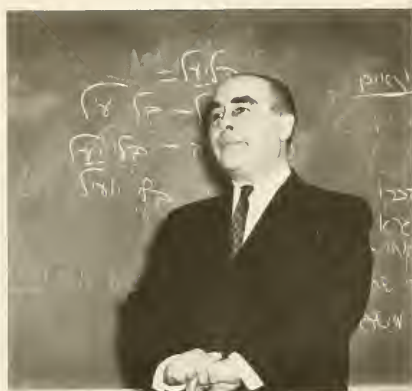
Dr. Mayer Herskovics
Assistant Professor of Bible



Dr. Menachem M. Brayer
Associate Professor of Bible



Dr. Moshe Carmilly
Assistant Professor of Bible



Dr. Moshe Reguer
Assistant Professor of Bible

SOCIAL SCIENCES

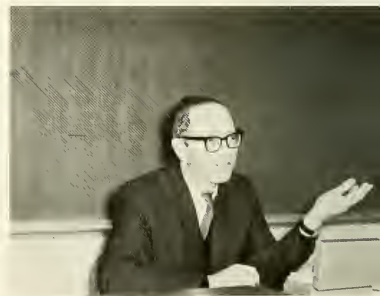
History



Dr. Irving Agus
Professor



Dr. Meyer Feldblum
Lecturer



Rabbi Dr. Mayer Herskovics
Assistant Professor



Dr. Hyman Grinstein
Professor



Dr. Irving Greenberg
Assistant Professor

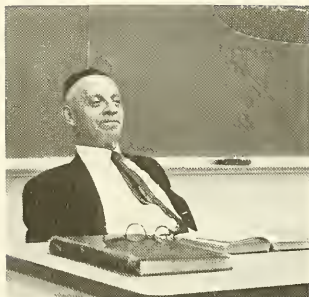


Dr. Norman Cantor
Visiting Associate Professor

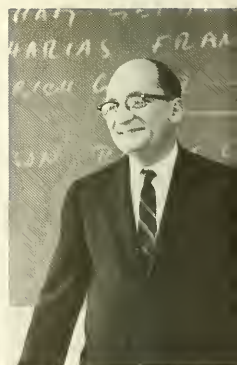


Mr. Norman Levine
Visiting Lecturer

Philosophy



Dr. Alexander Litman
Professor



Dr. Arthur Hyman
Associate Professor



Rabbi Joshua Shmidman
Visiting Lecturer

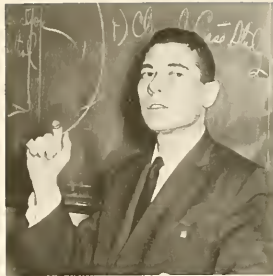


Dr. Arthur Woodruff
Assistant Professor



Dr. Helmut E. Adler
Associate Professor

Psychology



Dr. Manny Sternlicht
Visiting Assistant Professor



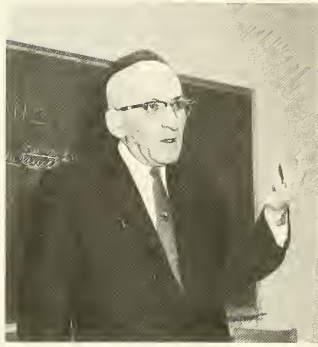
Dr. Mitchel Kietzman
Visiting Lecturer



Mr. Harvey Hornstein
Visiting Lecturer



Dr. Sidney Pleskin
Associate Professor

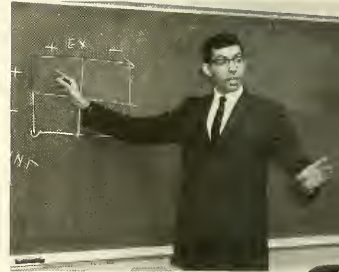


Mr. Nathan Goldberg
Professor

Sociology



Dr. Nathan Lander
Assistant Professor



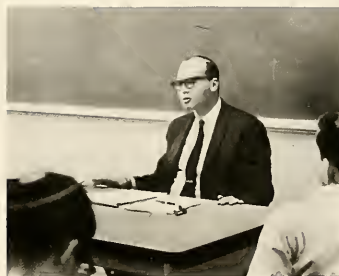
Rabbi Jerry Hochbaum
Instructor



Dr. Gilbert Klaperman
Visiting Assistant Professor



Mr. Marvin Schick
Visiting Lecturer

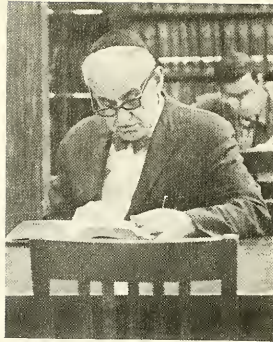


Dr. Charles Liebman
Assistant Professor

Political Science



Dr. Emanuel Rackman
Associate Professor

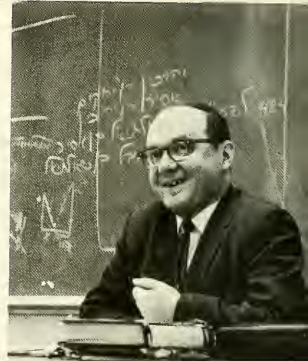


Dr. Alexander Brody
Visiting Professor



Mr. Richard Bartel
Visiting Lecturer

Economics



Dr. Ernest Schwarcz
Visiting Assistant Professor

Education

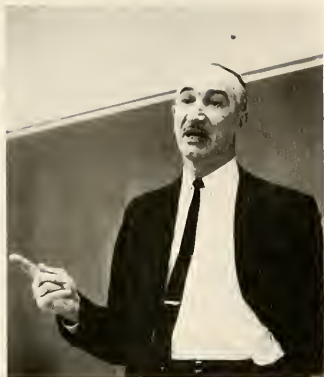


Dr. Jack Cohn
Visiting Lecturer



Mr. Abraham B. Hurwitz
Professor

Hygiene



Mr. Arthur D. Tauber
Visiting Assistant Professor

Blood Drive





Dr. Eli M. Levine
Professor

NATURAL SCIENCES

Chemistry



Mrs. Ida Dobkin
Laboratory Instructor



Dr. William P. Ferren
Visiting Associate Professor



Dr. Samuel Soloveichik
Associate Professor



Dr. Melvin Gottlieb
Visiting Associate Professor



Dr. Samuel Blackman
Visiting Lecturer



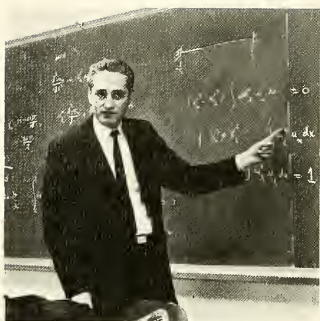
Dr. Jack Peisach



Mr. Abraham Kasser
Laboratory Assistant



Mr. Joseph Lebovitz
Laboratory Assistant



Dr. Ralph E. Behrends
Associate Professor

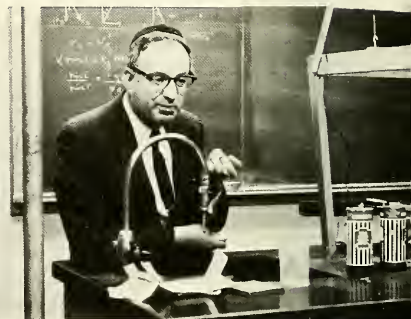
Physics



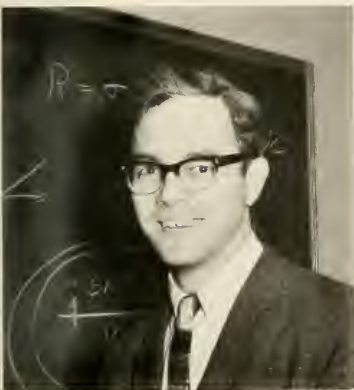
Dr. Aaron D. Krumbein
Visiting Assistant Professor



Dr. Leon F. Landovitz
Associate Professor



Mr. Perez Posen
Assistant Professor



Dr. Arthur Woodruff
Assistant Professor

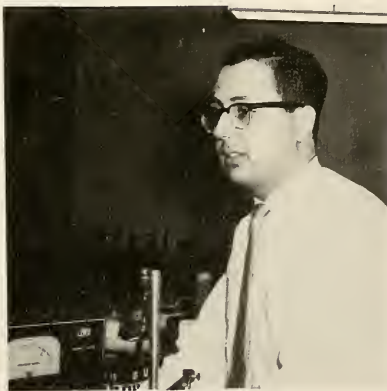


Dr. David Finkelstein
Associate Professor

NOT SHOWN:
Dr. Joel Lebowitz
Associate Professor
Dr. Yakir Aharanov
Assistant Professor
Dr. Gideon Carmi
Assistant Professor
Mr. Michael Flicker

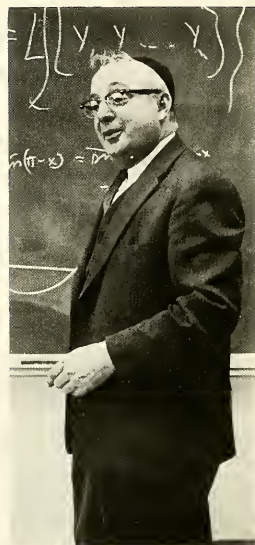


Mr. Fred Schatzman



Rabbi Joshua Shuchatowitz
Laboratory Instructor

Mathematics



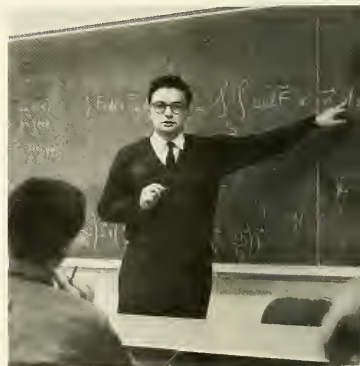
Dr. Henry Lisman
Professor



Dr. Harvey Senter
Visiting Assistant Professor



Dr. Nathaniel Stanley
Visiting Lecturer



Dr. Leopold Flatto
Assistant Professor



Dr. Harry E. Rauch
Professor



Dr. Harold Shulman
Assistant Professor



Mr. Louis Raymon
Teaching Fellow



Rabbi Dr. Jonah Mann
Assistant Professor

Biology



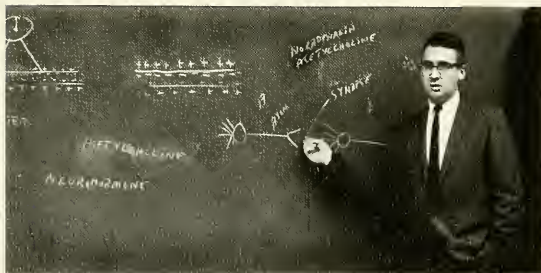
Mr. Marcellus J. Brown
Instructor



Dr. Herman Dlugatz
Visiting Instructor



Dr. Meyer Atlas
Professor



Mr. Norman Cates
Visiting Instructor



Dr. Saul Wischnitzer
Visiting Assistant Professor



Miss Aurel Keating
Instructor



Mrs. Anita Lande
Visiting Lecturer

LANGUAGES, LITERATURE and FINE ARTS

Speech

NOT SHOWN:
Dr. Abraham Tauber
Visiting Professor



Mrs. Barbara Ohlson
Instructor

English



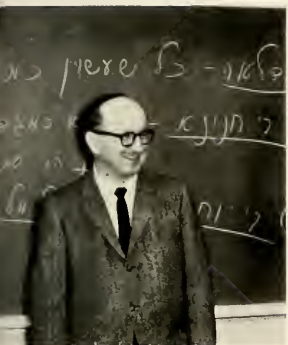
Dr. David Fleisher
Professor



Dr. Seymour Lainoff
Associate Professor



Dr. Irving Linn
Professor



Dr. Maurice Wohlgernter
Instructor



Dr. Manfred Weidhorn
Assistant Professor



Mr. Henry Grinberg
Visiting Lecturer

Mr. Leo Taubes
Instructor

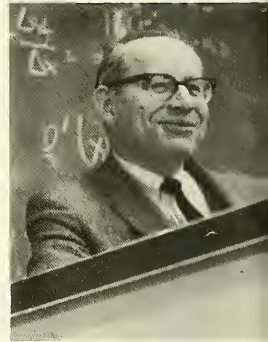
Languages



Dr. Gershon Churgin
Professor of Hebrew



Dr. Milton Arfa
Visiting Assistant Professor of Hebrew



Mr. Hayim Leaf
Assistant Professor of Hebrew



Dr. Maurice E. Chernowitz
Professor of Spanish



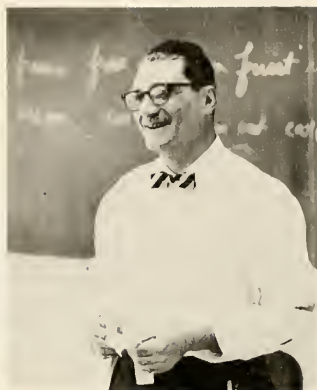
Dr. Nina Syniawska
Visiting Lecturer in Russian



Dr. Arthur Kaplan
Assistant Professor of Classics



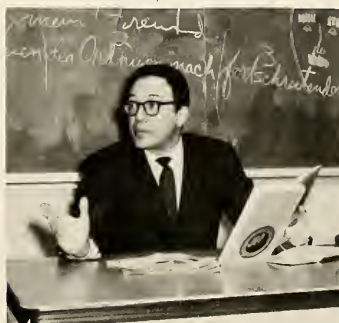
Dr. Ralph Rosenberg
Professor of German



Dr. Asher Siev
Associate Professor of Hebrew



Mr. Steven D. Werner
Visiting Lecturer in French



Mr. Murray H. Feder
Visiting Lecturer in German

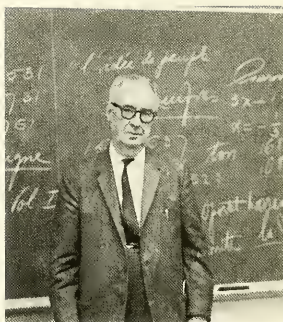


Mr. Thomas Knudsen
Language Laboratory Instructor

Languages



Rabbi Charles Spirn
Assistant Professor of French



Dr. Maurice Baudin
Visiting Professor of French



Mrs. Selma Glanz
Visiting Lecturer in French



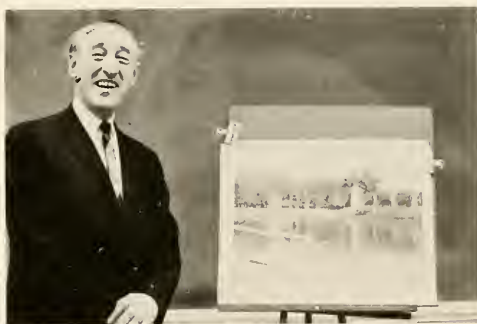
Dr. Fernand Vial
Visiting Professor of French



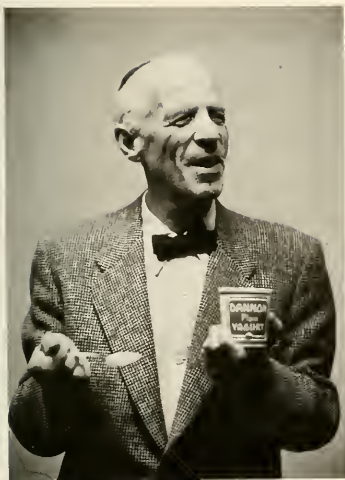
Dr. Louis Sas
Visiting Professor of Spanish

ART and MUSIC

Art



Dr. Maurice E. Chernowitz
Professor



Dr. Karl Adler
Professor

Music



Dr. Marvin Salzberg
Visiting Assistant Professor

NOT SHOWN:
Dr. Walter Nallin
Professor



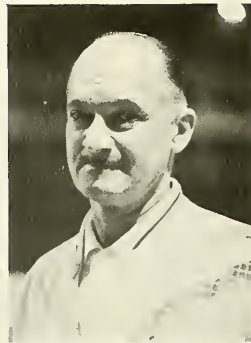
Mr. Bernard Sarachek
Director of Athletics

PHYSICAL EDUCATION

Mr. Hyman S. Wettstein
Assistant Professor



Mr. Arthur Tauber
Assistant Professor



Mr. Eli Epstein
Visiting Instructor



Mr. Henry Wittenberg
Visiting Instructor





Aaron Gursky



Mr. Joseph Shapiro



Mr. Solomon Zeides
*Instructor Librarian,
Pollack*

Pollack Library



LIBRARIES



Mendel Gottesman Library



Mr. Mandelbaum



Mr. Jacob I. Dienstag
Lecturer Librarian, Gottesman

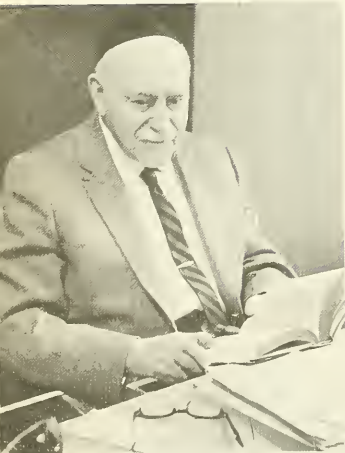


Dr. Menachem Brayer
Consultant Psychologist

STAFF



Rabbi Edward Diamond
Director of Guidance



Mr. Max Baer
Graduate Dormitory Supervisor



Rabbi Joshua Cheifetz
Director of Residence Halls



Leah and Joseph Residence Hall



Man seeks truth, beauty, knowledge, immortality through love. Inherent in love is the desire of fusion with an existence other than our own which is thought, believed, or known to possess and mirror perfection.

Genuine love, we have come to realize through personal confrontation, involves a merger of preserved identities whose ideal is the indissoluble union of souls; such a merger involves a dedication encompassing every manifestation of our existence—physical, intellectual, spiritual.

The shift away from total love of 'self' can only be achieved when one has come to love an existence external and independent of his own; yet, the ability and capacity to love another depends on the preservation of the self-integrity, self-knowledge, and self-love that one possesses. Love Thy Neighbor As Thy Self — ואהבת לרעך כמוך — conveys the idea that our existence is not diminished when we focus love on others; it is enhanced.

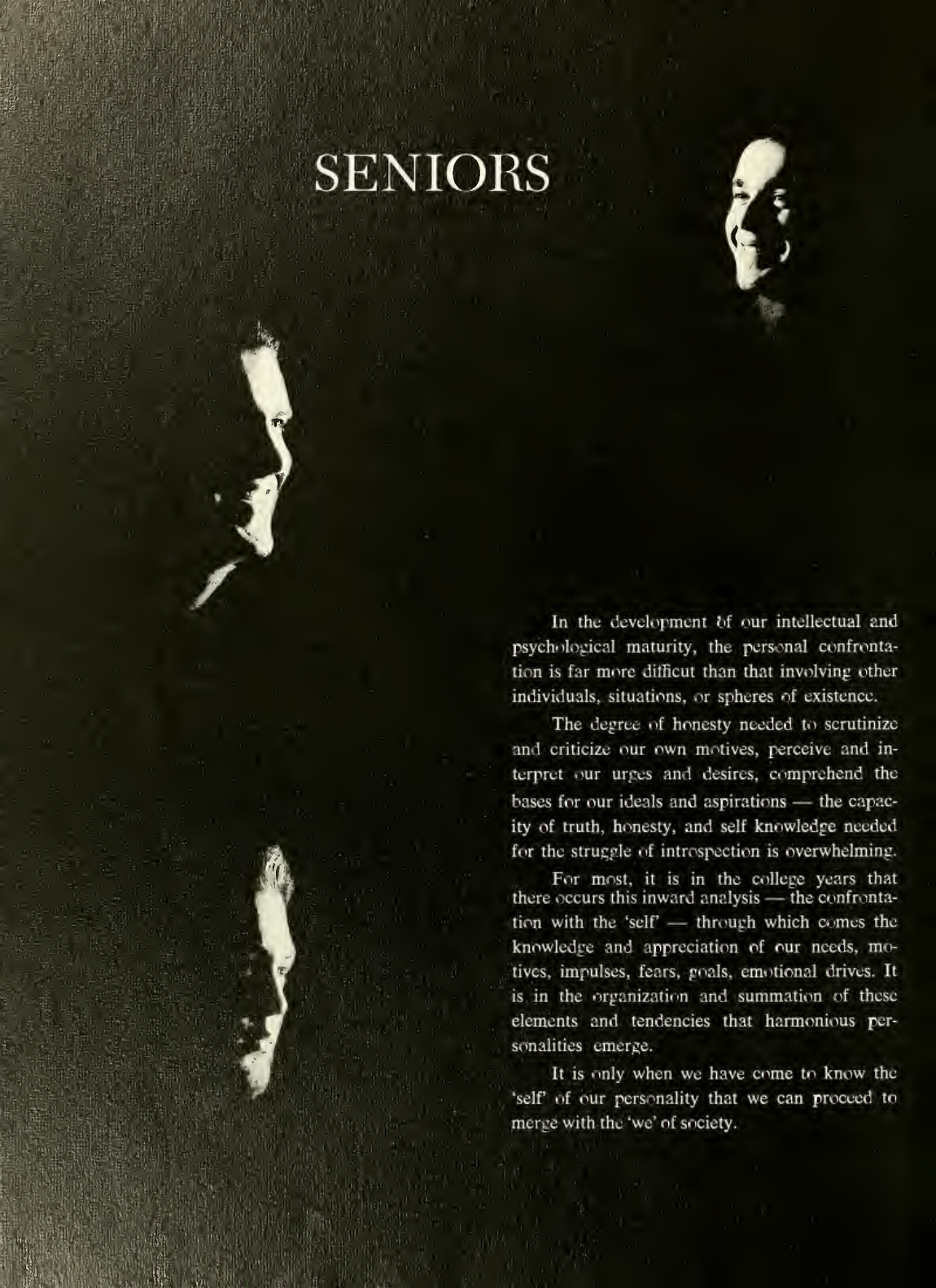








Only through both personally and externally focused love is Man able to reach the epitome of existence — Love of G-d. During these fateful college years, love has come to mean the core of our existence for it permits us to grasp at the Infinite source of all existence.



SENIORS

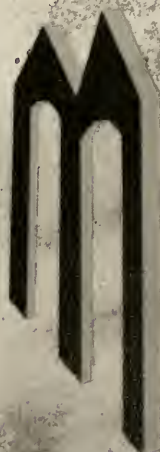
In the development of our intellectual and psychological maturity, the personal confrontation is far more difficult than that involving other individuals, situations, or spheres of existence.

The degree of honesty needed to scrutinize and criticize our own motives, perceive and interpret our urges and desires, comprehend the bases for our ideals and aspirations — the capacity of truth, honesty, and self knowledge needed for the struggle of introspection is overwhelming.

For most, it is in the college years that there occurs this inward analysis — the confrontation with the 'self' — through which comes the knowledge and appreciation of our needs, motives, impulses, fears, goals, emotional drives. It is in the organization and summation of these elements and tendencies that harmonious personalities emerge.

It is only when we have come to know the 'self' of our personality that we can proceed to merge with the 'we' of society.

אם אין אני לי, מי לי?
וכשאני לעצמי, מה אני?
(אבות א, יד)





Arthur Aaron
Bronx, New York
Political Science TI
Varsity Basketball Team



Howard Adams
New York, New York
Psychology—Education RIETS
The COMMENTATOR—Circulation
Manager
Publicity Committee
Blood Drive Committee
Weight Lifting Instructor



Arthur Alexander
Brooklyn, New York
Hebrew TI
Elections Committee
The COMMENTATOR—Photographer
Chess and Checkers Club

Build we must, for a better . . .





David I. Aronson
Brooklyn, New York
History RIETS
Dean's List
Student Court
History Club



Stephen Bacon
Monsey, New York
English RIETS
Dean's List
MASMID—Associate Editor
HAMEVASER—Asst. Feature Editor
Copy Editor
PI GAMMA MU—Charter member
Ephraim Fleisher Memorial Award
German Language Teacher's Award



Ira Bader
New York, New York
Psychology RIETS
Dean's List
RACONTER—Editor-in-Chief
Psychology Journal—Co-editor-in-Chief
The COMMENTATOR—News Staff
PI DELTA PHI



Jerome Bass
Miami, Florida
Mathematics RIETS
Dean's List
Math Club—President



Harvey Bausk
Bronx, N.Y.
J. S. P. Psychology
Psychology Club

Bernard Bendow
Jersey City, New Jersey
Physics TI
Dean's List
KOL—Editor-in Chief
Psychology Journal-Staff
Chess Team
Math Club
Physics Club



Jeffrey Howard Berg
New York, New York
Chemistry RIETS
Varsity Wrestling Team—Co-captain
Passover Provisions Committee



Barry Berger
Providence, Rhode Island
Mathematics JSP
KOL—asst. Managing Editor
Varsity Wrestling Team
Law Club
History Club
Intramural Basketball



David Berger
Brooklyn, New York
Classics RIETS
Dean's List
Yeshiva College Student Council—President
S. O. Y.—Sec'y-Tres.
HA'MODEA—Copy Editor
ETA SIGMA PHI—Sec'y-Tres.



Dirk Marc Berger
Pre-Medical JSP
JSP-Council
The COMMENTATOR—Copy Editor
The COMMENTATOR—Technical Editor
Dean's Reception-Actor, Music,
Co-author of Junior Play
JSP—Chairman Food Committee



Isaac Berman
Brooklyn, New York
Sociology TI
TI Executive Council—
Vice President
Economics Club
Soccer Team



Jerry A. Bernstein
Far Rockaway, New York
Political Science TI
The COMMENTATOR—Asst. Feature
Editor
Co-op Staff
Young Dems Club



Jeffrey Bienenfeld
Teaneck, New Jersey
History RIETS
Dean's List
President and Sec'y-
Tres. of Yavneh
HAMEVASER—Writer
History Honor Society
History Club
Sociology Club



"A house party? No, I'm all booked this weekend."

Richard Alan Blanke
 Vancouver, B. C., Canada
 History JSP
 History Club
 Drama Club



"No tickie, no Chagigi."



Morris Bobrowsky
 Baltimore, Maryland
 Physics RIETS
 History Club
 French Club
 I.R.S.



Samuel Borenstein
Bronx, New York
Mathematics RIETS
Dean's List
Sephorm Exchange
Math Club
History Club
Basketball Intramurals



Henry Brand
Albany, N. Y.
Sociology J.S.P.
J.S.P. Student Council
The COMMENTATOR—News Staff
Blood Drive Committee
Dorm Representative
Dramatics Society—Actor
Dormitory Mail Committee
Co-op Canteen



Leonard Louis Brandwein
Roselle, New Jersey
Pre-Engineering TI
KOL—Circulation Editor
The COMMENTATOR—
Photography Editor
Departmental Award in Physics 1963
Electronics Society—
Vice President, Treasurer



Philip Brodie
Hartford, Connecticut
English TI
The COMMENTATOR—
Governing Board
KOL—Managing Editor
MASMID—Sports Editor
Junior Classic—Sports Editor
Yeshiva College Dramatics Society
Soccer Team-Captain



Morris C. Burstein
New York, New York
Physics RIETS



Jerry A. Chanes
New York, New York
Biology TI, BRGS
MASMID—Business Manager
MASMID SHOW—Director
Varsity Fencing Team—Captain
Biology Club



David E. Chasan
Philadelphia, Pennsylvania
Chemistry TI
TI Student Council—President
The COMMENTATOR—Exchange
Editor, Rewrite Editor,
News Staff
Chemistry Club
Dorm Committee



Marvin Chelst
Bronx, New York
Psychology RIETS
Psychology Journal—Co-Editor
Psychology Club—President
PI DELTA PHI
PSI CHI
Yeshiva College Canteen—
Co-Manager
Dramatics Society—
Public Relations Manager
Blood Drive Committee



Daniel Chesir
Brooklyn, New York
History RIETS
Junior Class—Secretary-Treasurer
Senior Class—President
S.O.Y.—Freshman Delegate
KOL-Staff
Yavneh
Young Dems Club
History Club



Allan Daniel Cohen
English JSP
Election Committee—Chairman
Dorm Committee
The COMMENTATOR—
Ass't. Copy Editor, News Staff
English Club



Herbert Joseph Cohen
Mt. Vernon, New York
History and English JSP
Dean's List
Yeshiva College Dramatics Society—
Governing Board



Judah Samson Cohen
Brookline, Mass.
Philosophy RIETS
Varsity Debating Team—
Tournament Director
French Honor Society
Psychology Journal
Literary Club



Samuel H. Cohen
Atlantic City, New Jersey
Chemistry TI
The COMMENTATOR—Art Editor
KOL—Contributor



The morning after the night before.



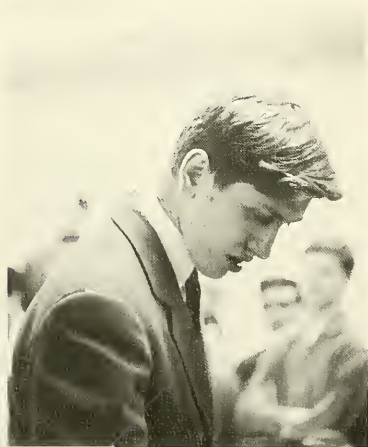
Jack L. Deitsch
Buffalo, New York
Psychology JSP
Varsity Wrestling Team
Canteen Committee—Manager
High School Dorm Counselor
Psychology Club
Tours Committee



Zachary Dershowitz
Middletown, New York
Political Science RIETS
The COMMENTATOR—Reporter
Chess B Team
Yavveh
Pre-Law Club
Literary Society



Robert Barry Dickstein
Laurelton, New York
Political Science RIETS
International Relations Society
Pre-Law Club
History Club
Student Seforim Exchange



BOBBY FISHER 30
YESHIVA 0





Sanford Dresin
Brooklyn, New York
Political Science TI
TI Delegate to Student Council
COMMENTATOR—Photo Editor
Fencing Team



Richard Drucker
Brooklyn, New York
Sociology, Pre-Law TI
Member TI Student Council
Assistant Manager Coop Stores
COMMENTATOR—News Coordinator,
Governing Board, Business
Manager
Dramatics Society—Vice President
Sociology Club
Dorm Council Committee



Fred Edelstein
Brooklyn, New York
Math RIETS
Math Club



Gilbert Epstein
Hillside, New Jersey
Psychology TI
MASMID—Coordinator
MASMID SHOW—Asst. Director.
Junior Class Paper—Asst. Editor
Psychology Club—Sec'y
Dean's Reception—Refreshment
Chairman
Blood Drive Committee
Bridge Club—President



Melvin Eskowitz
Old Forge, Pennsylvania
English RIETS
Dorm Committee
French Club
Literary Club
Weight Lifting Instructor
Seforim Exchange

Henry Falk
Bronx, New York
Pre-Med RIETS
Dean's List
Judiciary Committee
Sophomore Class President
International Relations Society—
V.P. and Pres.
Pre-Med Society—Sec'y-Treas.
Blood Drive Committee
Intramural Basketball



Simcha Uri Fass
Rego Park, New York
Biology TI
Dean's List
MASMID—Editor-in-Chief
MASMID SHOW—Executive Director
Biology Club



Benjamin Fialkoff
Monsey, New York
Psychology RIETS
Dramatics Society—V.P.
Psychology Club—V.P.
PSI CHI
Electronics Club



David Fischberger
Brooklyn, New York
English RIETS
Dean's List
Students Activities Committee —
Chairman
Literary Society—Sec'y.
Intramurals



Hirsh Fishman
Bronx, New York
Math RIETS
S.O.Y. — Vice President



Samuel Frankel
Manhattan, New York
Psychology RIETS
Dean's List
Psych. Journal
PSI CHI
Psych. Club
Chavrusa Committee
Pesach Provisions Committee



Charles Friedlander
Brooklyn, New York
Pre-Med RIETS
Dean's List
Student Court
Senior Class—V.P.
KOL—Editorial Staff
Pre-Med Film Coordinator
Wrestling Team

José Feliciano at student smoker.



Howard Ronald Friedman
Baltimore, Maryland
Pre-Med TI RIETS
Dean's List
MASMID—Managing Editor
Curriculum Committee
Pre-Med Society—V.P.
Club Coordinator
Blood Drive Committee
Dean's Reception



Samuel Fuhrer
Manhattan, New York
Math RIETS
German Award—Amer. Society of
German Teachers
PI MU EPSILON—Sec'y.-Tres.
Pesach Provisions Committee
Math Club
Blood Drive Committee



Gerald From
Manhattan, New York
Psychology RIETS
Dean's List
Freshman Newspaper—Circulation
Editor
Norman Palesfki Memorial Prize
Psych. Club—V.P.
Seforim Exchange—Manager
Blood Drive—Chairman
Tat—Chairman

The J.S.P. Chagiga



Harvey Fuld
Manhattan, New York
Psychology Education
SOY Representative
Psychology Club
Coop. Salesman
Blood Drive Committee

TI



Tobias Gabriel
Lima, Peru
Math TI
Soccer Team
Dorm Assistant
YU Charity Drive



Isaac Geller
Manhattan, New York
History TI
Dean's List
German Award



Melvin Genaur
Seattle, Washington
English RIETS
Varsity Wrestling Team—Manager
Inter-Yeshiva Student Council
P'eylim—Chairman
Chess Team
Bowling Team



Harry Gershen
Bronx, New York
Psychology Education TI
French Honor Society
Open Road Club
Cercle Francais
Electronics Club



Howard Gershon
Bronx, New York
Hebrew RIETS
Dramatics Society
Seforim Exchange
Pesach Provisions Committee
Intramurals



Sanford Gitel
Olivette, Missouri
Chemistry TI—RIETS—JSP
Dean's List
MASMID—Managing Editor
MASMID SHOW—Asst. Director
Floor Representative (New Dorm)
"No Time For Sergeants"
Bridge Club—Vice President



Leonard Glass
Bronx, New York
Chemistry RIETS
Dean's List
MASMID—Business Manager
Y.U. Dramatics Society—President
Sec'y-Treas.
Chemistry Club
Dramatic Workshop



Phillip Goldenberg
Manhattan, New York
Psychology Education RIETS
MASMID—Typing Editor
Publicity Committee
Weight Lifting Instructor
Blood Drive Committee—
Co-Chairman
MASMID SHOW—Committee



Ezra Goodman
El Paso, Texas
History TI
Dean's List
Varsity Tennis
COMMENTATOR—Ass't Sports Editor



Michael Goodman
Hewlett, Long Island
English TI
Dean's List
Debating Society
French Club—President
Literary Society
PI DELTA PHI
Dean's Reception



David Gordon
Brooklyn, New York

Political Science TI—RIETS
Dean's List
TI Student Council
Senior Representative
MASMID—Activities Editor
Tennis Team
Dorm Representative
PI GAMMA MU



Fred Greenberg
Philadelphia, Pennsylvania

Psychology RIETS
Tat
Chavrusa Committee



Gabriel Gurell
Bronx, New York

Pre-Dental RIETS
Publicity Committee—Student
Council
Pesach Provisions Committee—
Co-Chairman
Weight Lifting Instructor
Economics Club
Biology Club
Intramural Basketball
MASMID Show—Committee

The light of knowledge in Rubin Hall.

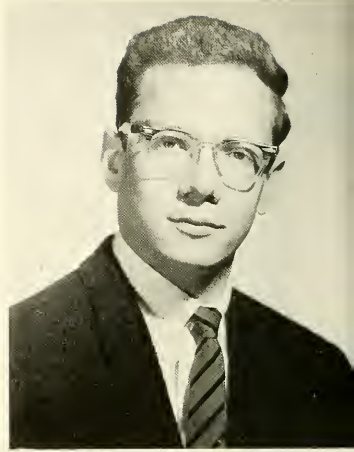




Kal Hartstein
Far Rockaway, New York
English RIETS
Literary Society—President
Student Advisor Society
Dean's Reception
Intramural Basketball



Murray Hochberg
Brooklyn, New York
Math RIETS
Dean's List
Math Club—V.P.
PHI MU EPSILON
Physics Club



Martin Alan Hochstein
Brooklyn, New York
Pre-Med TI
Blood Drive Committee
Dorm Committee
Pre-Med Society
Biology Club
Weight Lifting Instructor
Seform Exchange

Somebody's got to beat Bobby.





Stephen R. Hochstein
New York, New York
Physics RIETS
Dean's List
Physics Club
Yavneh—National Treasurer
American Institute of Physics
Student Section—Member



Sidney Hook
Brooklyn, New York
History RIETS
SOY Representative
History Club
Seforim Exchange
Dean's Reception
Pesach Provisions Committee
Intramurals



Paul Horowitz
Brooklyn, New York
History TI
History Club
Seforim Exchange



Kenneth Jacobson
Bronx, New York
History TI
Dean's List
Basketball Team—Captain
History Club



Sylvan Rene Jakabovics
Manhattan, New York
Pre-Law TI
TI Director's List
TI Student Council
Editor of TI Constitution
PI DELTA PHI—President
Sociology Club—V.P.
Soccer Team—Co-Captain

Philip Josowitz
Brooklyn, New York
Pre-Med TI
TI Student Council—Sec'y-Treas.
Coop—Asst. Manager
COMMENTATOR—Photography Staff
Publicity Committee
Swimming Instructor



Stanley Kaplan
Manhattan, New York
English TI
Coop—Manager & Governing Board
COMMENTATOR—Exchange Manager
KOL—Managing Editor
Soccer Team—Manager
Hockey Team—Co-Captain
Blood Drive Committee



Val Elliot Karan
Madison, Wisconsin
French RIETS
Dean's List
Sophomore Class—Sec'y-Treas.
The COMMENTATOR—Ass't.
News Editor, Sports Editor
HAMEVASER—Editor-in-Chief
SOPHIST—Co-Editor-in-Chief
PI DELTA PHI—Sec'y-Treas.
Dean's Reception—Actor and Writer

Jerome Katz
Mountaintdale, New York
Economics RIETS
Senior Class—Sec'y-Treas.
Student Council—Sergeant-at-Arms
SOY—Commissioner of Elections
Weekend Trip Committee—Chairman
Intramural Basketball Team
Mail Committee—Chairman
Yosef T'hillas Drive—Co-Chairman



Martin L. Katz
Miami Beach, Florida
Political Science RIETS
Junior Class—Vice President
Student Court—Justice
Junior Class Newspaper—
Coordinator



Arthur M. Katzman
 Brooklyn, New York
 Pre-Medical JSP
 JSP Student Council—President, V.P.
 Sophomore Newspaper—Co-Feature
 Editor
 The COMMENTATOR—News Staff
 HAMEVASER—Contributor
 Dorm Representative



Philip Keehn
 Brooklyn, New York
 Chemistry RIETS
 Dean's List
 KOL—Managing Editor
 Varsity Wrestling Team

"Dreamin?"



Irving Kelemer
 Los Angeles, California
 Hebrew RIETS
 Dean's List
 Religious Committee



Alan Kermaier
Los Angeles, California
Pre-Medical RIETS
Dean's List
Chess Club—Manager
Pre-Med Club



Alan Kirschenbaum
Howard Beach, New York
Sociology JSP
The COMMENTATOR—Assistant
Managing Editor
Sociology Club—President
Varsity Soccer Team—Co-Captain

If I could only get that INYAN straight!



Stephen Kleinman
New York, New York
Political Science JSP
JSP Student Council Representative
The COMMENTATOR—Asst. Feature
Editor, Drama Critic
MASMID—Staff-Writer
Young Democrats—Vice President
Dramatic Society—Drama Critic
Supervisor of Swimming Program
Co-op Asst. Mgr.



Norman Kravetz
Bronx, New York
Sociology JSP



Robert Krivoshey
Flushing, New York
History JSP
Chess Team—Captain
Historical Society



David Lando
Tel Aviv, Israel
Pre-Medical RIETS
Dean's List
Chemistry Club—President
Physics Club
Pre-Med Club
Fencing



Dan Landsman
New York, New York
Pre-Law (History) TI
TI Student Council
MASMID—Photography Editor
The COMMENTATOR—Photography Staff
Pre-Law Club—Vice President
History Club
Co-op Staff
Varsity Fencing Team



David Lazar
Providence, Rhode Island
Mathematics RIETS
Freshman Newspaper—Reporter
Math Club—Sec'y
Psychology Club—Sec'y
Sociology Society
Curriculum Evaluation Committee



Jack Levenbrown
Brooklyn, New York
Pre-Medical TI
Dean's List
Co-op—Manager
Dormitory Council
Pre-Med Society—Film Coordinator
Biology Club
Blood Drive Committee
Kashruth Committee



Lawrence Ira Levitt
Newark, New Jersey
History TI
The COMMENTATOR—Senior Editor,
Executive Editor
Junior Class Paper—Typing,
Managing Editor
Dramatics Society—Governing Board
PI DELTA PHI
Student Council Audio-Visual
Committee



Paul Lipshitz
Bronx, New York
Mathematics RIETS
The COMMENTATOR—Sports
Math Club
Co-op Staff
Seforim Exchange
Swimming Program—Instructor



Joseph S. Lourie
Newton, Massachusetts
Music TI
Librarian—Music Department
Chorus



Alan Lubarr
Miami Beach, Florida
Pre-Dental TI — JSP
Varsity Fencing Team



Harvey Makovsky
Pueblo, Colo.
Sociology JSP



Martin Mantel
New York, New York
English RIETS
Dean's List



Abraham Margules
San Jose, Costa Rica
Psychology TI
Psychology Club
Soccer Team

The Landmark!





Meyer Maybruch
Far Rockaway, New York
History RIETS 2.8
Mizrachi Hatzair—Secretary



Emanuel Meller
Brooklyn, New York
Chemistry RIETS
Dean's List
Junior Class Newspaper
Varsity Fencing Team



Shephard Melzer
Far Rockaway, New York
History TI
Dean's List
Junior Class President
Debating Society—President,
Secretary-Treasurer
History Journal—Editor
PI GAMMU MU
TAU KAPPA ALPHA
Curriculum Evaluation Committee—
Chairman

"What did you expect, a Frank Lloyd Wright?"



Jay Miller
Miami, Florida
Philosophy RIETS
Dean's List
S.O.Y.—Class Representative
Chavrusah Committee—Chairman



Martin Modell
Flushing, New York
Political Science JSP
The COMMENTATOR—Associate
Board Editor
Varsity Basketball Team—Manager
Co-op Staff—P.R. Manager
Sports Publicist for S.C.



Simon Neubort
New York, New York
Chemistry RIETS — TI
Dean's List
Biology Journal — Ass't. Editor
Chemistry Journal
Biology Club
Chemistry Club
Yavneh
S.O.Y.—Student Seforim Exchange



Norman Nissel
Bronx, New York
Mathematics RIETS
Dean's List
Math Club
Intramural Basketball
Student Seforim Exchange
Pesach Provision Committee

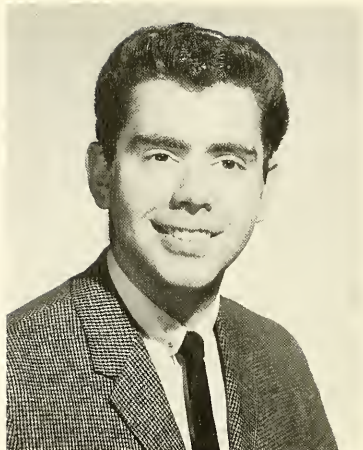


Steven Okolica
Bronx, New York
Mathematics RIETS
Dean's List
Math Club
Math Honor Society
Student Seforim Exchange—
Ass't. Manager



Sam Ottenosor
Elizabeth, New Jersey
English (Pre-Law) TI
Dean's List
Sophomore Class—Vice President
The COMMENTATOR—Associate
Board
Junior Class Paper—Editor-in-Chief
Student Court—Associate Chief
Justice
Faculty—Student Judiciary
Committee
Debating Society

Don Panush
Bronx, New York
Political Science (Pre Law) TI
Dean's List
Sophomore Class Paper—Sports
Editor
The COMMENTATOR—Sports
Reporter, Exchange Editor
PI GAMMA MU
Pre-Law Club
History Club
Basketball Intramurals



Burton Pechman
Brooklyn, New York
Physics RIETS
Dean's List
PI DELTA PHI
Physics Club
French Club



Jordan Penkower
New York, New York
Mathematics RIETS
MASMID—Photography Editor
PI DELTA PHI—Sec'y-Treas
Literary Society—Sec'y-Treas.
PI MU EPSILON
Tennis Team
Soccer Team



Gary Pollack
Brooklyn, New York
Psychology—Education RIETS
Publicity Committee—Chairman
Kashruth Committee
Student Seforim Exchange
Dean's Reception Committee



Gerald L. Posner
Massapequa Park, New York
Pre-Medical JSP
Dean's List
J.S.P. Student Council
Pre-Med Club
Bridge Club
Co-op Staff
Dormitory Synagogue Committee
Intramural Volleyball



Michael Posnick
Springfield, Massachusetts
English JSP — TI
Dean's List
PI DELTA PHI—President
French Club—President
RACONTER
Dramatics Society
Dean's Reception Committee



Gary Poupko
Philadelphia, Pennsylvania
Pre-Medical RIETS
Dean's List
Biology Journal—Staff
Chemistry Club
Math Club



"Laugh, you sophists!"

Robert Joseph Pransky
Philadelphia, Pennsylvania
Psychology JSP
The COMMENTATOR—Photography
Staff, Managing Staff
Psychology Journal—Typing Staff,
Contributor
Psychology Club
Seforim Exchange



Joel Pruzansky
Passaic, New Jersey
Chemistry JSP
Varsity Wrestling Team—Captain

"Nobody but nobody gets in!"



Steve Prystowsky
Bronx, New York
Political Science TI
The COMMENTATOR—Senior Editor,
News Editor
Debating Society—Research
Coordinator
Young Dems Club



David Raucher
Flushing, New York
Political Science JSP
The COMMENTATOR—Typing Editor
RACONTER—Typing Editor
French Club—Sec'y-Treas.
Varsity Basketball Team—Manager



Maurice Reifman
Laurelton, New York
Physics TI
Dean's List
Physics Club—Vice President
Co-op—Manager, Salesman
Tennis Team—Manager, Player
Electronics Club
Assistant Lab Instructor—Physics Lab



David Reinhard
Brooklyn, New York
Pre-Medical JSP
MASMID—Business Manager,
Copy Editor
MASMID SHOW—Director,
Ass't. Director
Varsity Fencing Team
Undergraduate Dormitory
Committee—Chairman
Pre-Med Society



Martin Rosenberg
Bronx, New York
Political Science RIETS
S.O.Y.—President
French Club
PI DELTA PHI
Pesach Provisions Committee—
Manager



Peter R. Rosenthal
Molden, Massachusetts
Biology JSP
The COMMENTATOR—News Staff



Henry I. Rothman
Rochester, New York
Political Science RIETS
S.O.Y.—Vice President
Pre-Law Club—Vice President
HAMEVASER—Reporter
International Relations Society
Lectures & Seminar Program—
Chairman
Shabbos Dorm Committee—
Coordinator
Mizrachi Hatzair



Howard Sacknovitz
Philadelphia, Pennsylvania
Mathematics TI
The COMMENTATOR—Managing Staff
KOL—Typing Editor
PI MU EPSILON
Math Club
Physics Lab Assistant
Seforim Exchange



Lewis Saperstein
Flushing, New York
Political Science RIETS
Dean's List
Tennis Team
Pesach Provisions Committee—
Manager
French Club



Jack Schenker
New York, New York
English TI
Dean's List
The COMMENTATOR—News Staff
Hockey Team—Co-Captain
Soccer Team



Sidney B. Schimmel
Exeter, Pennsylvania
Psychology TI
Dean's List
KOL—Copy Editor
Psychology Journal—Editor-in-Chief
PSI CHI
Social Welfare Club
Psychology Club
Soccer



Herbert Schlager
Brooklyn, New York
English RIETS
Yeshiva College Student Council—
Sec'y-Treas.

Alumni Association's Weekend
Committee—Chairman
Varsity Wrestling Team—Co-Manager
Wrestling Team Letter
KOL—Contributor
Literary Society



Edward I. Schlusel
Bronx, New York
Pre-Dental TI
The COMMENTATOR—Sports Staff
Varsity Tennis Team—Captain
Intramural Basketball—Most
Valuable Player Award
Psychology Club
Chess Club
Pre-Dent Club



Samuel Schnall
East Meadow, New York
History TI
Publicity Committee
Student Seferim Exchange —
Assistant Manager

*"With Parker raising his prices, I think we'll have to
ask the Dean for faculty raises."*

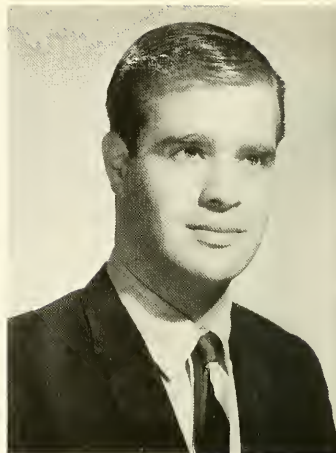




Michael Schopf
Bronx, New York
History RIETS
Dean's List
The COMMENTATOR—Assistant
News Editor
Psychology Journal—Copy Editor
RACONTER—Staff
LE FLAMBEAU—Staff
French Club—President
PI DELTA PHI



Gerald Schreck
Brooklyn, New York
English TI
MASMID—Copy Editor,
Ass't. Copy Editor
The COMMENTATOR—Ass't. Sports
Editor
Literary Society—Vice President



Barry D. Schreiber
Baltimore, Maryland
English (Pre-Law) TI
Dean's List
Pre-Law Club—President
Psychology Club
Economics Club
Young Dems Club
Dramatics Society
Literary Society

"My Mama dun told me!"





Jack Shapiro
Brooklyn, New York
Mathematics RIETS
Dean's List
S.O.Y. Representative
Registration Committee
Intramurals



Charles Herman Sheer
Berkeley, California
History RIETS
S.O.Y. Class Representative
History Club
S.O.Y. Chavrusah Committee
Dorm Synagogue Committee
High School Resident Assistant



Daniel Shepro
Holyoke, Massachusetts
Pre-Medical JSP
The COMMENTATOR—Assistant
Editor, Copy Editor
Tennis Team
Dramatics Club
Dean's Reception



Eliot Shimoff
Astoria, Long Island
Psychology RIETS *ES*
Dean's List
The COMMENTATOR—Reporter
Freshman Class Newspaper—
News Editor
Psychology Journal—Editor
Psychology Club—President
PSI CHI—President
Co-op—Ass't. Manager



Seymour Siegel
Queens Village, New York
Psychology TI
Dean's List
Psychology Club—Sec'y-Treas.
PSI CHI

Moshe Siev
Bronx, New York
Chemistry RIETS
Dean's List
Chemistry Club—Sec'y-Treas.
Varsity Wrestling Team
Blood Drive Committee
Freshman Play
Intramural Basketball



Norman Simon
Maywood, New Jersey
Sociology TI
Young Dems Club—Sec'y
Zionist Club—Vice President



Arthur Steckler
Montreal, Canada
French Literature TI
Dean's List
PI GAMMA MU
MASMID—Activities Editor
The COMMENTATOR—Associate
Feature Editor
LE FLAMBEAU—Editor
Pre-Law Society—President
ALPHA OMEGA
PI DELTA PHI—President

Arie Strikovsky
New York, New York
Economics RIETS
BEITH YITZCHOK
Soccer



Ellis Sultanik
Buffalo, New York
Sociology JSP
J.S.P. Student Council
Shala Shudas Committee—Chairman
Dorm Synagogue Committee
Sociology Club
Bridge Club
Yavneh—J.S.P. Representative
Intramural Volleyball



Bernard Susser
Brooklyn, New York
Political Science RIETS
Dean's List
Student Court—Chief Justice
Mizrachi—Pres.
Le Cercle Francais—Vice Pres.
Swimming Instructor



Theodore Sylvetsky
Bridgeport, Connecticut
Mathematics JSP
J.S.P. Student Council Representative
J.S.P. Chagiga Committee
J.S.P. Curriculum Evaluation
Committee
J.S.P. Elections Committee
The COMMENTATOR—Sports Writer
Math Club
Floor Representative



Jeffrey Tillman
Springfield, Massachusetts
English JSP
Yeshiva College Student Council—
Vice Pres.
J.S.P.—Student Council
The COMMENTATOR
KOL
Tennis Team
The Commentator Award for Ability
& Leadership (Tennis) 1963



"Dr. Belkin, did you say something about a night school for Yeshiva?"

Irving Treitel
Bronx, New York
Chemistry TI
Dean's List
Intramural Basketball



Kalman Tuchman
Brooklyn, New York
Biology RIETS
Dramatics Society—Financial
Secretary, Coordinator of
Publicity
Fencing Team
Publicity Department—
Student Council
First Aid Instructor
Pesach Provisions Committee



"The Jewish community in the U.S. will not only endure, it will prevail, BOYS!"



Barry Vogel
Brooklyn, New York
Chemistry RIETS
Dean's List
Biology Journal—Writer
The COMMENTATOR—Writer
Chemistry Club
Physics Club
First Aid Instructor



Jay Kasiel Weiss
New York, New York
History RIETS
Law Club
Wrestling Team
Tat Drive—Representative
Chavrusah Committee



Fred Werbell
Stockholm, Sweden
History TI



Alvin Wertenthell
Brooklyn, New York
Pre-Medical TI
Dean's List
The COMMENTATOR—Associate
Editor
Biology Journal—Contributor
Pre-Med Society—Film Coordinator
Freshman Play
Swimming Instructor



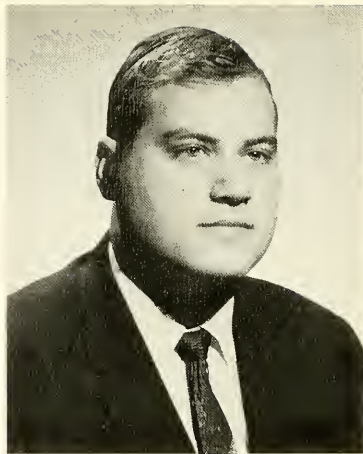
Howard Wettstein
Spring Valley, New York
Philosophy RIETS
Student Court
Yavneh
Fencing
Intramurals



Emanuel White
Allston, Massachusetts
Classical Languages TI — RIETS
Dean's List
Rav-Tzair Talmud Prize
ETA SIGMA PHI—President
National Convention of Classical
Languages Soc.
Seforim Exchange



Ronald Wilbur
Brooklyn, New York
Pre-Medical RIETS
Dean's List
Pre-Med Club—President
Biology Journal—Contributor
Freshman Play
Seform Exchange



David Wilk
Bronx, New York
Psychology RIETS
PSI CHI
Co-op Staff



Michael L. Wise
Whitestone, New York
Physics TI
Tennis
Intramural Basketball



David Wolf
Denver, Colorado
Mathematics RIETS
PI MU EPSILON
Award for Best Second Year
German Student



Mitchel L. Wolf
Brooklyn, New York
Pre-Medical RIETS
Dean's List
The COMMENTATOR—Editor-in-Chief
Feature Editor
Yavneh—Copy Editor
Freshman Class Paper—Editor-in-Chief
Debating Society—Vice President
I.R.S.—Model U.N. Delegate
Yavneh—Vice President



Harvey Daniel Wolinetz
Bronx, New York
Psychology TI
Freshman Class Newspaper—Writer
Young Dems Club
Basketball Medal
Intramural Basketball
Student Seforim Exchange—Ass't.
Manager, Salesman
Yeshiva Seminar Advisor
Blood Drive Committee

This is our guard!



Literary Awards

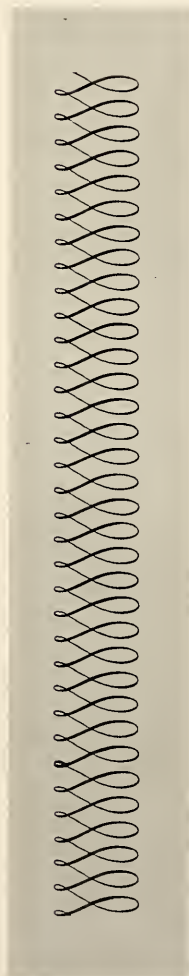
KOHELETH

An Affirmation of Life

By STEPHEN BACON

The seeming contradictions, obscurities and incongruities in *Koheleth*, its expressions of moods of exhilaration and moods of despair are at first the more striking to one who is conditioned by the traditional Jew's acceptance of its authorship as that of King Solomon as well as by the fact that as a text sanctified by its inclusion in the Bible its very word must be assumed to be essential, meaningful, and in accord with the precepts of the Torah. Particularly perplexing is the word *hevel*, which in its generally accepted translation of "vanity," signifying the meaninglessness of man's efforts, the worthlessness of life, befuddles the text and robs it of a unifying thread, a central philosophy. By its very frequency, the word permeates the text with a pessimism which cannot be conceivably ascribed to an author who sums up his text in the following words: "The final matter of all that has been heard is, be in awe of G-d and follow his commandments for that is the whole of man. For all deeds, even those done in secret, come before G-d in judgment of whether they be good or evil!" Such words can only be attributed to a man whose core of being is rooted in a belief in G-d, His commandments, and in a belief in the immortality of the soul. It would seem that *hevel* cannot sustain the meaning of "vanity" with its implication of the rejection of life.

Literally, *hevel* signifies "breath," hence, it has been assumed that its use suggests that which is of little substance, and to indicate this, the word has been translated as "vanity". But, in fact, breath is not of little substance. Breath is vital. Breath betokens life. It would appear, rather, that the word is used to imply the similarities between breath and life; as a breath is brief, so is life; as one breath leads to another, so life on this earth leads to another life; as a breath attests to the presence of life, so life attests to the "living soul" which G-d breathed into man; as a weakness in breathing signals illness of body, so a weakness of morality in life signals illness of the spirit. Therefore, though the writer of this essay does not claim to have made an exhaustive study of *Koheleth*, it appears to him that adherence to a more literal translation of *hevel* would perhaps be more in keep-





ing with the meaning intended by the author, and would lend more coherency to the text. However, were one to follow this suggestion of translating *hevel* as "breath," it would become essential, in most instances, to qualify the word in order to express fully its particular intent as well as to keep the poetic force it possesses in the Hebrew, by rendering it into the phrase "brief as a breath" or into the phrase "a breath of ill spirit," as the case may be, to accord with its meaning in the sentence.

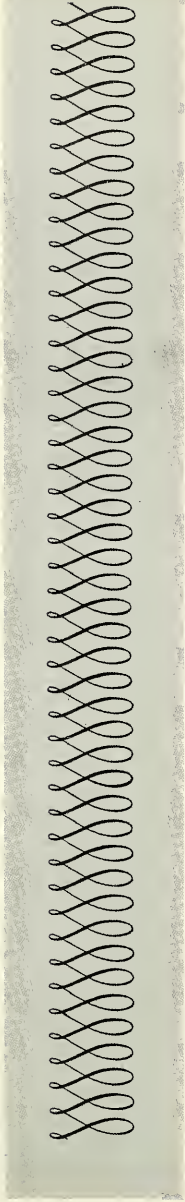
To read the text within the framework of the above suggestions is to become increasingly aware that the word "breath" when preceded by the word *all* in the phrase "all is a breath" or "all is as brief as a breath" generally denotes a state created by men who believe that our short sojourn on this earth is *all* of life, a state in which men act as if there were no tomorrow, as if all actions and life on this earth were an end in themselves; in other words, it denotes a state in which men deny the eternity of life, and, consequently, their deeds are but "a striving after the wind" that causes "a crookedness which cannot be straightened and deficiencies which are too numerous to count," a state in which "the worth of man over beast is none." The word "breath" when preceded by the words *also this*, in the phrase "also this is as a breath of ill spirit" generally denotes a state of moral weakness which the author ascribes to one who, like himself, may be temporarily filled with despondency out of fear lest all his labors and hard won wisdom be inherited by a fool, or one who, like himself, may be temporarily overcome by hate for life out of despair over the evil in this world. The fact that *Koheleth* applies to himself such a phrase seemingly emphasizes that no man is so righteous as to obviate vigilance lest moral weakness assert itself; that no man possesses such perfect harmony of mind and heart as to obviate vigilance lest one or the other suddenly take the lead; that no man is inherently so self-effacing as to obviate vigilance lest he be overcome by a desire for glory. Moreover, the phrase serves to teach that the struggle for wisdom is an upward climb which no man can negotiate without slipping now and then—even a man of the stature of King Solomon.

If the word *hevel* plays a crucial role in the clearer understanding of *Koheleth*, the character of the author as reflected in his writing seems of no less importance, for the text is as intensely personal as it is profound in its significance. In fact, *Koheleth* is the saga of a man in search of wisdom—a search that encompassed the life of a man named Koheleth in every minutiae of his daily living.

Koheleth was a man who would not deny the divine spark in him. He yearned to see, to feel, to know all, to enter the subterranean regions of the earth, the crevice of the rock, the blood stream of all that lives, all that breathes, all that moves, and all that changes and all that is seemingly immutable. He climbed the highest mountains in the face of the danger of plunging off every precipice. He kissed the sun in the face of the danger of being consumed. He reached for the stars in the face of the danger of becoming lost in the vastness of space. He stretched for the Immortal Star that blazes beyond mortal gaze and sends its shafts into the heart of man. And having searched and striven and struggled to find out the secrets of all that is under heaven and above it, without heed to weariness of body, vexation of mind, pain of heart, anguish of soul, Koheleth learned that the eyes of man are weak—they may see from the mountain top no more than from the valley below; man's intellect is limited — he may understand the mysteries no more than those of the earth on which his feet are planted; that man is a splintered creature—he may be able to fuse his mind and heart into one by the warmth of the soul within him no more than by the heat of the sun that is so far above him. But "G-d hath set eternity in their hearts"—G-d has endowed man with a soul that yearns for eternity, and man must forever search to find a way to satisfy his soul's yearning "even without a man finding out the work that G-d hath done from beginning to end"—even though man may not comprehend G-d's creation in its entirety, how it began and why, how G-d governs it and what its end will be.

Koheleth was a man with the taste of the bitter-sweet fruit from the tree of knowledge of good and evil. He knew that good is Life and that evil is Nothingness, Oblivion. His heart cried out in anguish against the life which was not a living, a life which carried the seeds of its own destruction. He saw "all the deeds that are done under the heavens, and behold, all is as a breath," all deeds are such as lead to Oblivion—deeds of men who see *all* of life as if it were as brief as a breath, men who deny eternity. With heavy heart he realized that man refuses to remember the past, to draw upon its wisdom and experience—"There is no remembrance to those who come first, and also to those who will come after there will be no remembrance." Every generation has exemplary men. There will always be such men. But mankind refuses to follow them. Man does not always mend his ways; there is nothing new in his moral progress. As if mesmerized by the immutable laws that govern the world, man does not change—"what was that will be again, and what is being done that will be





done again, and there is nothing new under the sun." Man has eyes, but seeks to look without moral insight, therefore, "the eye is not satiated with seeing;" man has ears but refuses to listen to truth, therefore, "the ear is not filled with hearing." There is no validity in material progress for there is not corresponding moral progress. Yet, man persists in saying that there is something new, that there is progress, and this senseless, stubborn babbling, too, has always been. In such a world, Koheleth cried out with hate against all the labors of his life lest they be in vain. But he realized that to question the full and true worth of one's labors is to invite fear and hate, frustration and despair—an illness of the spirit that contains the seeds of self-destruction. Man's vision is limited. The *full* value of a man's labors often ascertains itself in strange and mysterious ways, not only in his own lifetime but in generations to come; its *true* value is judged in the world to come. Man's duty, Koheleth said, is "to rejoice (in his labors whatever they be) and do good in his life"—that will insure his destiny on earth and his destination in heaven.

Koheleth was a man whose great emotional depth was the springboard for his search for wisdom. He "applied his heart to seek and to search out wisdom," for wisdom that has "the worth of light over darkness" must be sought with the heart as well as the mind. "The wise man whose eyes are in his head" is incapable of true wisdom; he is no better than "the fool who walks in the dark." The fool denies eternal life as a consequence of his ignorance; the man who puts implicit trust in his intellect denies eternal life as a consequence of self glorification. The search for wisdom is fought with dangers. The road is long and thorny. The man who walks that road without an awe of G-d and the guiding light of His commandments flails about in the dark and is lost. This was the knowledge that Koheleth taught, "And the worth that Koheleth was wise was increased in that he taught the people knowledge."

For Koheleth, the search for wisdom was the staff of his life, his daily bread. Often this bread was ashes in his mouth. He saw that "G-d hath put evil before man to try him" and painfully realized that man is seldom equal to the task. "There is the wicked man who lengthens his life in his evil;" his evil lives after him, engendered by those who would repay wickedness in kind, but exceed the limit. "Do not be overly wicked," Koheleth warned. And he called out bitterly against the evil deeds that fill this world, deeds that lead to a death which is Oblivion. The death that is the gate to Life Eternal is for men of good deeds, men whose hearts rejoice in doing

good. "I have seen that there is nothing better than that man should rejoice in his deeds, for that is his portion," said Koheleth. If there was one "who could bring man to see that which will be after him"—the death that can be Eternal Life—then, man would understand the significance of joy in doing good, for that is the purpose of life.

G-d has given man the great gift of free will to choose between good and evil. To choose good is to embrace life on this earth as a manifestation of G-d's Goodness. This is truly to love life. And Koheleth was a man who loved life. He feasted his eyes with every delight and his heart with every desire. The giants of the forests yielded themselves to him; the bowels of the earth gave up to him their precious possessions; the fullness of the earth gave up to him the seeds of its fertility; the seas gave him of the blood of their life. His wealth in servants, cattle, gold and silver was unequalled. He drained the earth to appease the appetites of the flesh so that he may thereby learn how to satiate the hunger of his soul. Koheleth knew, "There is no good in man who eats and drinks (except) to show his soul the good in his labor . . . for this is from the hand of G-d." The gratification of the senses must not be an end in itself but a means towards heightening man's understanding of the spiritual secrets of life, and the manner and attitude in which man labors to attain his gratifications must be in accordance with G-d's commandments. G-d, in his Graciousness, has ordained that through the pleasures of the body man may learn to understand the demands of his soul.

With the sensitivity and imagination of a poet Koheleth chose *hevel*, "breath," as the key word in the text which is his teachings to the people of Israel. As the rhythmic refrain of the word pulsates throughout the text, it serves to warn that although life on this earth is brief, it is not *all* of life, for "G-d hath breathed into man a living soul" which, if fulfilled, leads to Eternal Life; it serves to warn that breath is to the body what the Torah is to the soul; and body and soul are "the whole of man." In his search for wisdom, Koheleth found that "to rejoice in one's labors," "to do good deeds" and "to show the soul the good in one's labors" is to attain that inner harmony which is "the whole of man"—a state which assures man joy in his life and portends his joy in the life to come. And though in his long and arduous search for wisdom Koheleth was at times shaken with pain and despondency out of compassion for the limitations and frailty of man, he was never shaken in his love of life and his firm belief in G-d.



EPHRAIM FLEISHER MEMORIAL AWARD — 1964

LIFE AGAINST DEATH IN THE BOOK OF RUTH



By DAVID BERGER

The commonly accepted view that *Ruth* is a pastoral idyll is one capable of blinding us to its central message. For underlying this simple and charming little tale is a cosmic struggle of profound and manifold implications—the struggle between life and death. There is, of course, no abstract treatment of this theme. It is expressed, rather, through the personal, national and religious experiences of people's lives, experiences which, to the author of *Ruth*, are quite inseparable.

We would be justified, I believe, in dividing the characters of the book into two major camps, that of life and that of death: Ruth versus Orpah, Boaz versus Elimelech, Machlon and Kilyon, the land of Israel versus the fields of Moab, and, most important, Naomi versus Marah. The crucial figure in *Ruth* is Naomi, for she is the center of its conflict. She moves from Israel to Moab to Israel, from life to death and back again, and the outcome of the struggle for life in the last three chapters depends upon which aspect of Naomi emerges—does she remain Marah or does Naomi appear once more?

As for the God of Israel, He is no doubt responsible for both life and death; trust in Him, however, yields fertility both to the land and to the individual. We shall see, in fact, that the redemption effected by Boaz is simply a manifestation of the work of the true Redeemer. In *Ruth*, then, God appears more frequently among the soldiers of life; it is this that assures their victory.

Let us now turn to the text itself.

The book begins by misleading us. Elimelech and his family flee from a land of famine and death to one in which they may live, from Israel to Moab. However, we quickly begin to notice certain indications that the contrast showing Israel as the land of death and Moab as that of life is one destined to bring tragedy to this family. For the introduction of the ominous names Machlon and Kilyon¹ is followed by the death of Elimelech in the land where he had hoped to find new life.

Yet the flame of hope is not easily extinguished, and Naomi's sons continue to look to Moab for the generation of life—they choose Moabite women as their wives. Ten apparently childless years follow, and then—death. It is clear that the refugees from Judah were wrong in their estimate of Moab, for Naomi now stands vanquished by the forces of death. Could they have been wrong about Israel as well?

Suddenly, Naomi hears that there are signs of new life in her homeland, for "the Lord had remembered his people in giving them bread."² She decides to return. But her feeling that there may be life in Israel is a weak one at best; Naomi appears to be in a state of utter despair. Death is everywhere. If it must be faced, she may as well face it in the land of her fathers. But



shall she subject young Moabite women to the famished land from which she herself had fled? This Naomi cannot do. She consequently attempts to persuade her daughters-in-law to remain in Moab where they may "find rest each in the house of her husband," while the journey to Israel would mean the acceptance of the life of a widow and of eternal sterility. Orpah is convinced.

With Ruth's answer, however, comes the death-knell of this false contrast of Israel and Moab which has brought despair to Naomi. "... Thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." If Israel is death, says Ruth, then let me die. But Ruth does not really believe that Israel is death, and her faith will ultimately furnish the saving catharsis required for Naomi's rebirth.

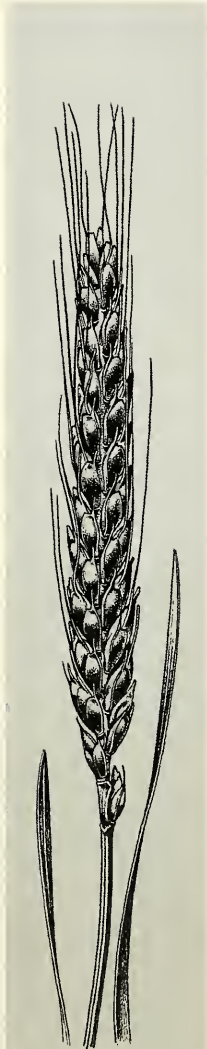
Upon arrival at Bethlehem, Naomi proclaims herself Marah, for the last ten years have seen the famine of her land, the dulling of her national identification, and the destruction of her family. She is wholly oppressed by death. Can the "Namoi" in her be revived? Can the forces of life achieve a new conquest? The answers will depend upon Ruth.

As we read the next three chapters, we are not expected to forget chapter one. A reader who *has* forgotten might indeed read these chapters as a peaceful idyll; one who remembers will read them as the account of a grand effort to overcome the powerful forces of evil and of death that seem triumphant during Naomi's declaration that she is Marah.

The first regeneration that we witness is that of the land. Chapter one ends with the beginning of the barley harvest, and through chapters two and three there is a recurring emphasis upon the productivity of the land. The very events narrated take place almost exclusively on fertile fields—and this is no accident. For the rebirth of the land is connected with and symbolic of that second, most significant regeneration—that toward which Namoi is striving through Ruth.

It may be meaningful that the barley which heralds the land's renewed productivity at the end of chapter one is given to Ruth by Boaz at the end of chapter three "so that thou mayest not return empty handed to thy mother-in-law." Through Ruth, Naomi again becomes fertile. "A child has been born to Naomi," say her neighbors (4.17). Not "to Ruth," but "to Naomi."

Naomi herself is most keenly aware of this crucial dependence upon her daughter-in-law. "And she came to her mother-in-law, and she (Naomi) said, 'Who are you, my daughter?' And she told all that the man had done to her" (3.16). Commentators who maintain that it was dark and Naomi did not recognize Ruth are, I feel, missing the point. Naomi has blurted out the key question, one that has been tormenting her since the return from



Moab, one whose answer she must know. "Who are you, my daughter? Are you of Moab or of Israel? Are you truly of my family? Can *your* future be mine as well? *Who are you, my daughter?*"

These questions and their ultimate resolution have deep religious and national implications as well. The regeneration of Ruth (and through her, of Naomi) is intimately bound up with her choice of the God of Israel. "May your reward be complete," says Boaz to Ruth, "from the Lord, God of Israel, under whose wings you have come to seek shelter" (2.12). Because Ruth has sought shelter under the wings of God, she merits the right to ask Boaz (3.9), "Spread your wing" over your servant." Here, the result will be new life—a life which the linguistic parallel refers not only to Boaz but to God Himself. God is the redeemer in 1.6. Boaz is the redeemer in 3.9. The latter is an instrument in the divine plan.

The deep commitment in Ruth's new national identification and the life which it renews offers final refutation to the initial error of Elimelech and Naomi. This too is subtly indicated by parallel expressions. The kindness (*Chesed*) which Ruth performed in Moab was "with the dead and with Naomi" (1.8), a Naomi who was at that time in a state of living death. The *chesed* of Boaz (2.20) is with both living and dead. Finally, we reach the *chesed* of which Ruth becomes capable in the land of Israel (3.10), a *chesed* which is not only with the living but which promises new hope for the future; this *chesed* is her marriage with Boaz. The word appears in these three verses and no where else in *Ruth*.

While in Moab, Naomi exhorted her daughters-in-law to remain there and "find rest (*menuchah*) each one in the house of her husband." Israel promised cessation of life and of fertility. What is the true outcome? Naomi succeeds in finding a "*manoach*" (3.1), a place of rest, for Ruth in her marriage to Boaz. Another indication of Elimelech's tragic mistake.

In the last chapter we pass from the new life of the land, a life which had been merely preparatory and symbolic, to the culmination of Naomi's efforts at a religious, national and personal rebirth. These elements are united in the statement (4.14-15), "Blessed be the *Lord* who hath not left thee this day without a near kinsman, and let his name be famous in *Israel*. And he sha'l be unto *thee* a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him."

Through its triumph over the death at the beginning of *Ruth*, life is made ever stronger. And the life which springs from the union of Ruth and Boaz is life eternal for the Jewish people and for humanity as a whole. King David is born, and with him the personification of the Messianic ideal—an ideal striving to inspire all of mankind with a new and more nearly perfect life.

NOTES

1. Both come from roots denoting sickness and destruction.

2. Is this reminiscent of God's "remembering" (also "*Hashem pakad*") of Sarah with the granting of a new fertility?

3. Whether a better translation in this context is "skirt" or "edge of garment" is not directly relevant to the major point which is the fact that the same Hebrew word is used in both cases.

THE LONELY CELL



By MARTIN MANTEL

"I will write from the emptiness of my soul." That's how I told him about this project. And I consider myself lucky for being able to hold back the grotesque grin of self-effacement that always distorts my face when I risk such extravagances. I was half expecting him to detect my own nervousness at pulling off this daring bit of pretense and to bury it forever under the slightest veil of cynicism. I really did. Instead he continued to walk at the same pace towards the little park that lies behind the science building and I had to rush along in fits trying to keep up with him, stopping for a second or two to finish an idea and then running another half a dozen yards to reach him again. I was going to complain to him for teasing me the way he did when he reached the far corner bench where he sat down and motioned for me to join him. It was late already. Although the six o'clock bells had not yet dismissed the lab classes in the science building lost somewhere in the greenery before us, I could hear the voices of couples and groups chatting like an oriental waltz as they trooped off to the campus dining room. I looked at Ernest and forgot for the duration of a leaf's falling all about the scheme of the novel I had proposed to him. I tried to open myself to all of his thoughts; to share his impressions of these last few days of September, when the entire world around us seemed as though it had climbed too late out of its winterly hibernation and was, in the reprieve of a few short hours, trying wildly to collect and press to itself all the sweetness and blossoming of the spring and summer already past.

Ernest lifted up a red and yellow oak leaf that had fallen on his lap and began to play with it, his thin fingers tracing the miniature ramifications of its veinous underside.

"How long have you been thinking about the book?"

I was taken aback by the question and just avoided blurting out an uncomprehending "what?" Actually I had done no more writing directly related to my proposed novel than a sketch for it, a rough outline whose very vagueness allowed me to dream of independent and unrestricted chapters, each one like a symphony in a long cycle connected by an inexpressible emotion of yearning.

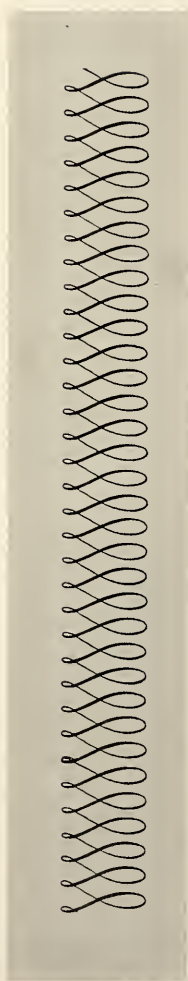
"Not very much."

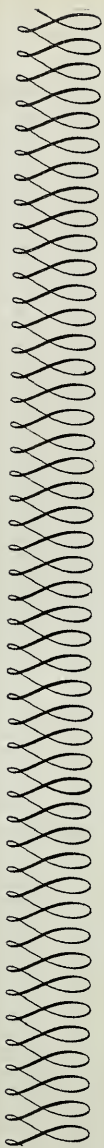
I paused and breathed deeply.

"I'm finishing off the first chapter right now."

He nodded approvingly, or perhaps he was only acknowledging my statement as though it were a purely theoretical consideration. I remember his going through the same motions in a philosophy class he attended the past year. He was doing junior honors on the topic of existential theology, and I made it a habit to sit in on the classroom sessions to see for myself. I don't know whether I was more interested in seeing him perform and outshine the other philosophy majors or in merely knowing and experiencing the same thought stimuli that provoked his own unique mind. In any case I got the impression after a few lectures that the professor was not very much convinced of what he argued or at least was poorly organized. He would build up every talk around a text as though he were delivering a sermon to an audience of unrepentant sinners and then struggle wildly to pronounce some ineffable climatic revelation that somehow always seemed too subtle to satisfy us.

It was during an early winter morning, and Ernest sat at the front corner, in the seat nearest the door. I was a few columns over and just one row behind, in the room and observed his irritation grow steadily in proportion to McPhee's ferocious crescendo. I don't remember the text exactly. I think it had to do with Sartre and the structure of ethical norms. Just when McPhee drew himself together for the last punch Ernest slowly raised his hand. McPhee had been facing him for the previous few sentences and could not easily pretend to have missed seeing the hand. He prolonged his breather and I could see the confusion on his face as he tried to size up this questioning breach of his classroom tradition. He didn't know Ernest very well although he might have guessed from the sharpness of his features, the almost haggard but fearless steadiness of his stare that he would not be squelched peremptorily.





McPhee chose the fatal path and then gaped helplessly as Ernest quoted two challenging citations from Sartre to the as yet unrevealed climax and reinforced his objections with two major commentaries on existential philosophy. When he had finished, McPhee conceded slowly that there was "something there," then finished his lecture just as he had intended—and rather lamely, too. From that time on until the end of the term, McPhee would continually check with Ernest during the lecture. That's just how he looked now.

"Look, Paul," Ernest crushed the leaf he was holding and rubbed the crumbs from his palm onto the rough edge of the bench, "if you're going to be working on your novel, then I don't see how you're going to drive with Alice and me to that concert tonight."

"I thought it wouldn't miss me so much if I spent one evening away from it."

He shook his head vigorously, "No, you don't understand very much about it. Writing is a very demanding mistress. Either you give her your all or she gives you nothing."

I spent a few seconds puzzling over his last words which seemed contradictory somehow. I faintly suspected that he was putting me on again and waited before trying to justify myself. In the meantime Ernest lifted himself up from the bench and frowned at me.

"You'll need a lot more solitude than you're accustomed to before you're ready to try anything meaningful."

He shifted his weight to his left foot and waited for me to make an answer. I knew that no matter what I said would be neatly refuted and slightly discussed. Besides I was scared, frankly. He looked at me as though I were a lost case of professorial blight and wanted immediate annihilation.

"How can you ever hope to write a single line," he said piercing me with a steady stare, "if you don't first withdraw yourself from the surrounding confusion and fend for yourself intellectually."

He continued: "I think you need enough isolation to be able to study yourself."

He smiled: "Get thee to a nunnery!" and left me alone on the bench while he headed for his apartment off campus.

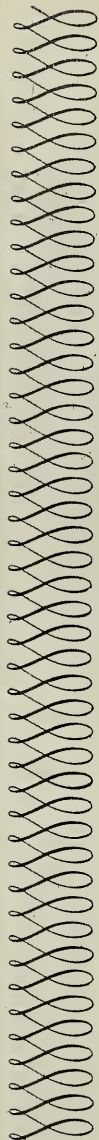
I spent that evening in my room and wrote until five in the morning. First I typed ten pages about an ugly soldier who married a German war widow after the fall of Berlin. I kept on trying to create new situations in which the soldier could bring around the widow to return some of the love he had been silently surrounding her with from their first meeting. At the end of the story I planned to have her reveal to him the complex suffering that she had always kept secret from him. The ugly soldier somehow would become less ugly. The picture of their union would grow warm and moist in my imagination and I grew hypnotized by the movement of their bodies mingling and separating continuously in a spectrum of colors. I would stop for a quarter of an hour or longer to observe them and then sigh before beating the typewriter keys again. I had to keep resisting the desire to chuck away the story and leap immediately to its conclusion—to its moment of poetry.

I could see the walls of my room brighten now from murky blackness as the grey dust of dawn sifted slowly through the open window. I read the story over twice and rested my head on my arms in the yellow stream issuing from the desk lamp.

I dreamt it was summer and my father and the German widow were strolling arm in arm along the fairway of a carnival. They were laughing warmly, and my father stopped for a moment to open his shirt at the neck and sling his jacket over one shoulder. Then he held her hand and they entered a ferris wheel booth as they continued to laugh softly. I watched the wheel spin around in a confusion of color until my eyes could pick out the car that they were riding. At first I could only see their outlines but as I saw them clearer a cool breeze began to accelerate the spinning wheel. I could see my father's face now. He was laughing and his shirt was unbuttoned to the waist. It grew colder, so cold that my teeth began to chatter. I saw the widow and I think she saw me also. Her dress had been tugged at and ripped but she didn't cry or protest.

I woke up with tears in my eyes. They washed off with soap in the washbasin. I returned to the desk and reread the story before ripping it to pieces and flushing down the toilet at the end of the hall.

More than anything else, more than wanting to go to sleep, I wanted to write a story about Ernest. I wanted to portray him as a cruel and deceptive counterfeit. I wanted to introduce myself into the story as his nemesis and to hound him mercilessly until . . . I didn't know how to end the story.



Alice is smarter than her older sister Fay. She's also livelier, and her presence accounts at least in part for Fay's lesser frequency of dates. Sometimes though, when Ernest and I double up I take out Fay, although since I'm a half-year younger than Ernest the chronology gets a bit embarrassing. I thought of Fay now and wondered again whether she was jealous of Alice for going with Ernest as Alice had once whispered to me.

I looked at my wrist watch. It was only a quarter of six and I began to write a story about Fay's jealousy of her sister. I wanted to let her create her own story and not impose conditions and moralizing restraints on her movements. As I expected she grew further apart from her sister and withdrew more into herself as she realized the impossibility of her desires. In the end she concentrated her misery into such a tight knot that she could pull it out of her pocketbook when she willed and play with it. I could see her grow happy toying with the loose ends of the cord and absorb herself by trying to tuck them into the center of the ball. Finally, she reached the point where she had no reason to mourn herself any longer. To compete with Alice or to hope that the impossible would come to her of his own free will would be to deny the absolute reality of her situation.

I was almost beside myself with joy and approval at her denial, and celebrated my success by sleeping through my morning classes and walking away from the campus until suppertime.

That evening in the dining room I brought my tray to an empty table and returned to the hall to hang up my coat. When I returned, Ernest was sitting there. He had come by coincidence to the same table and was smiling at me as I sat down.

"How is it coming along?"

I told him the story of the soldier and the widow and I began to elaborate about the widow's spinster sister and the soldier's old father—or was it the widow's son? I got it all confused but couldn't hold myself back. I grew louder and louder until I became aware of the fact that people were staring at me.

"You were right," I whispered. "It takes a lot of . . . I don't know really."

* * *

Note:

This is the third consecutive year that Martin Mantel has been awarded the Jerome Robbins Memorial Award.

SONG

By MARTIN MANTEL

Hoarse throated ballads rock on a beaten dance floor
For crowd pressed couples, who—
With faces suffused in red-cheeked excitement
From the drum beaten music
Contort with a will
To the harmonic strains.
Clapping feverishly on the floor
Sweating profusely while twisting
Unbelievably to the compelling rhythms
They spur their limbs to faster shaking
And their heads — painted with the
Glow of bursting youth
Bob wildly again and again
To the music that swirls and
Surrounds in blazing passion.

And later, warmly pressed
Dreamily lingering in each others arms.
They taste a colored slumber
The heady dizziness of the tender serenaded senses
That merge softly and slowly
Into a wordless sigh
And a dancing caress.



The MAS MID AWARD is Awarded annually by the Governing Board of the Masmid for the best entry of creative poetry.

BELLE HARBOR

Here the white crest of snowy foam
Topples swiftly on the green-blue surface
Of the siding sheet of sea water.
The shelled beach is quiet
But for petrel squeaks of singing birds
That glide to float on the surface way out.

Again once more the crash,
The ceaseless waves' steady percussion on the sandy whiteness.
Off in the distance a single cloud
Diffuses the yellowness of the far away sun.
And on the frozen beach,
A chill breezes softly on reddened cheeks,
Driftwood and scraps of lumber lace the crusty white,
Rare broken by empty footprints and a quiet sitting child.

The moment;
Black tipped silver wing flap to rise and soar,
Lift and raise the gulls against the pale blue coverlet, the grey sky.
There's one gull, a streamlined white thing
Pressed up high by the cold winter wind.
Up go its wings
Over a faded brick roofshingled pension
Still travelling,
Unperturbed by the fading rumble of a distant airplane.

Down come the wings,
The black bead eyes of the beating bird
Ficker on a noisy crone,
Cane-creeping against the boardwalk.

And then full wing stretched,
The gull tilts and gracefully climbs
Into the high mists away from sight.

And then the poem;
This is my song to the sea
To her hardness and regularity
To the ship strewn horizon line
Where grey meets blue and earth and heavens merge.

Here is my praise
For the clapping waves
Beating steady rhythm for the cloudless sky,
And suspended gulls who care for no people.

Here is the sea.
I stand by her now
And watch the green water trickle by my shoes
And the sand,
The yellow reflected sun,
The petrel squeaks, shells, and driftwood,
And sand.



ACTIVITIES

To face confrontations is to face reality; to react is to live in reality.

How does man react and project his personality?

What means does he use to reflect his sense of living?

To some, it is the utilization of creative talent that provides a scheme of expression. Things that have form and beauty — painting, music, literature, drama, dance, sculpture — are often chosen as areas of interest and identification.

Yet, not only the mind seeks to be actively absorbed; the body, too, requires dynamic engagement to achieve a sense of actual living. Athletic skills enable employment of stamina and vigor of body with energy of spirit in bringing about the proper functioning of an individual.

We pursue active participation in the various cultural forms of society for it is through action, motion, beauty, and change that man attains his sense of being.



כשם שחייב אדם לצאת ידי שמים,
כך חייב לצאת ידי הבריות. (תנחו' פקודי)





MAS MID-YESHIVA COLLEGE
presents the
**AMERICAN
HOOTENANNY FESTIVAL**

with
THE GREENBRIAR BOYS
LOGAN ENGLISH
DIMITRI and DANIEL
THE STEEL SINGERS
LENNY and DICK

SUNDAY, NOVEMBER 24, 8:00 P.M.
Hunter College Assembly Hall
69th St. Between Park and Lexington



SPECIAL
EVENTS

THE MASMID SHOW



THE MASMID SHOW 1964

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RECEPTION
1964**

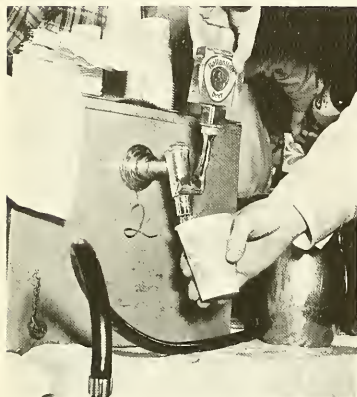
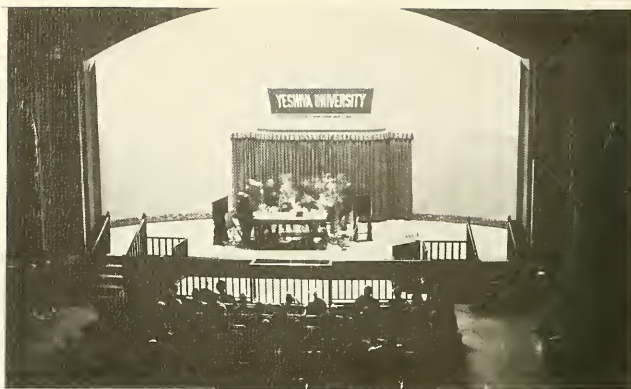




DEAN'S RECEPTION 1964
was under the direction of the
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Foreign Minister Golda Meir

Rabbi Joseph B. Soloveichik — *Anti-Missionaries Lecture*





Dr. Joseph Burg — *Minister, Social Welfare, Israel.*



Dr. Yitzchak Refael — *Deputy Minister, Health, Israel.*

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A black and white portrait of a man with dark hair and glasses, smiling. He is wearing a dark suit jacket over a light-colored shirt and a dark tie. The background is slightly blurred.

... Wear
Woolen
Tights

No 10

Vol. LVII

extends a hearty mazel tov to Mr. and Mrs. Norman B. Abrams on the birth of their second grandchild. The parents of the little girl, Lisa Paula, are Mr. and Mrs. Stanley Cohen of Montreal, Canada.

real Alibi
Bobb's Ro

The Problems of Orthodox Medical Students Reviewed By Dr. Zeligsky

Dr. Zelefsky (L.) has the cause both would be unable to work on the Sabbath. He indicated that the use of a microscope on Shabbos is permitted. As to dissections for the study of human anatomy, Dr. Zelefsky stated that this is halachically permissible.

stated that it is un-
ferable to dissect non-Jew
mains but that in any ca
first incision should be made

by Steven Przystowsky

to-
are

are no dif-
the time of
approach
question

Rosh Hashonah
Sabbath problems. I

Dorma
-mission of the

Term Phones

In other action it was proposed that a letter be drafted to the Dean demanding that the student lounge be opened in the near future. It was noted that the original condition set by the Dean—that the biology labs first be completed—is unreasonable since construction of the labs has not yet begun.

recon-
3)

JSPSC ex-
1963-64 ac-
ed Secretary.
abinger. The
in a No-

Committees. 110
Guidance Program
Arthur Katzman '64,
Conference Commit-
tee Student.

han, former instructor.

THE COMMENTATOR

Literary

The Commentator

Official Undergraduate Newspaper of Yeshiva College

Magazine

Vol. LIX

NEW YORK CITY, WEDNESDAY, MARCH 25, 1964

No. 4

VITAL
ISSUES
FACING
JEWS IN
AMERICA



The Commentator

Published bi-weekly at \$100.00 per year by the Yeshiva College Student Council

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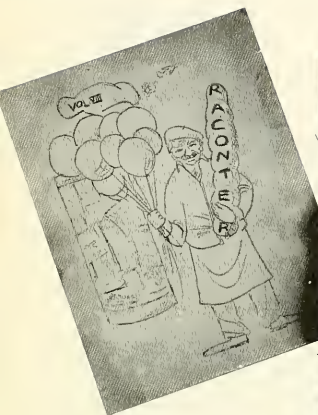
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President of Student Council

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PSI CHI — PSYCHOLOGY HONOR SOCIETY—*Seated, Left to Right:* Ira Bader, Eliot Shimoff (Pres.), Sidney Schimmel, Ben Fialkoff, Bob Pransky, Samuel Frankel. *Standing:* David Wilk, Seymour Siegel.



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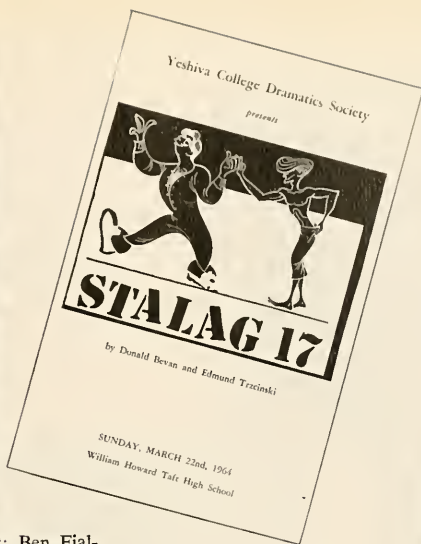
PI MU EPSILON MATHEMATICS HONOR SOCIETY — *Left to Right:* Bernard Bendow, Murray Hochberg, Samuel Fuhrer, Steven Okolica, Howard Sacknovitz, Daniel Kapustin, David Lazar, David Wolf, Norman Nissel, Jerome Bass. *Missing:* Jordan Penkower.

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STATE OF NEW YORK REGENTS MEDICAL SCHOLARSHIPS — Mitchel Wolf, Henry Falk.



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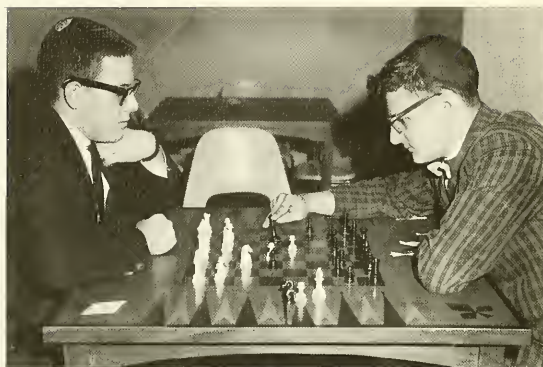
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תורה ומדע — These two terms, composing the motto and *raison d'être* of Yeshiva, provide us with the confrontation most profound in scope and importance.

The unification of religious learning, ethics, and behavior with the accomplishments of man's mind in the secular and scientific fields becomes a challenge to our essential existence. At Yeshiva College, the challenge is met with resolute determination, sincerity, and depth of spirit and mind.

In a society that stresses the mundane aspects of life in its overall philosophy of existence, one appreciates more than ever individuals with firm convictions in the spiritual sphere who are capable of taking their active places in society.

That the manifestations of heaven and earth are not in any sort of conflict or contradictory polarities is vital to our way of life — to our *Weltanschauung*.

Whatever vocational path we follow in life, there shall always primarily exist our obligation as Jews — to ourselves, society, and to G-d.

It is in the service of mankind and humanity that we mirror most closely the Divine plan for unity of the secular and spiritual.

ATHLETICS



Kneeling, L to R: Arthur Aaron, Robert Podhurst, Kenneth Jacobson, Steve Gralla, Sheldon Rokach. *Standing:* Jonathan Halpert, Hillel Wiener, Harvey Ostreicher, Steve Newman, Charles Sherman.

INDIVIDUAL SCORES

	F.G.	F.T.	Total Points	Average
Art Aaron	116	65	297	15.6
Ken Jacobson	96	39	231	12.2
Bob Podhurst	89	53	231	12.2
Sheldon Rokach	89	72	250	13.9
Steve Gralla	63	34	160	9.1
John Halpert	11	7	29	1.5
Hillel Wiener	17	8	42	2.1
Charles Sherman	2	1	5	0.6
Harvey Ostreicher	2	1	5	0.7
Steve Newman	1	0	2	0.4
Jay Garsman	15	9	39	7.8





BASKETBALL

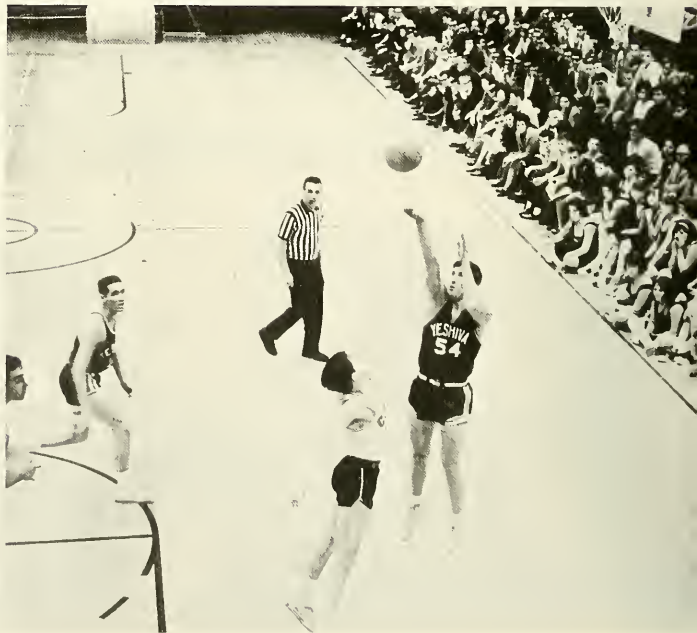
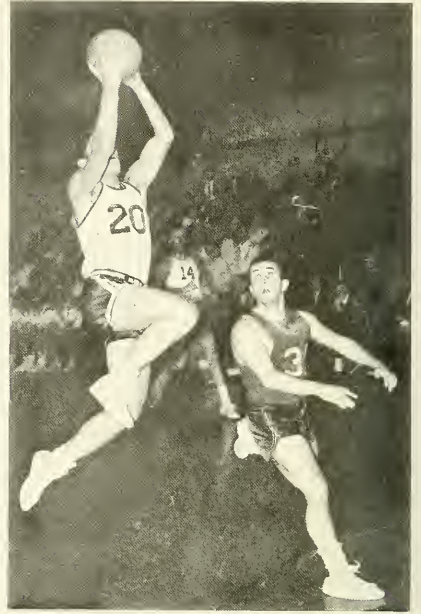
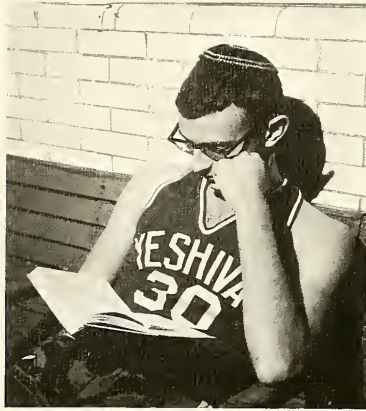
TEAM RECORD		
	Y. U.	OPP.
Paterson State	73	61
Drew	76	42
Marist	68	66 ot
L.I.U. *	67	68
C. W. Post	59	87
New Haven	79	77
Scranton	90	98
Pratt	82	71
King's (Pa.)	67	83
Fairleigh-Dickinson*	51	75
King's Point	71	75 ot
Hartwick	49	57
Adelphi*	74	89
Bridgeport*	63	70
C.C.N.Y.*	51	53
Hunter*	71	51
Rider*	50	75
Fairfield*	69	89
Brooklyn*	73	70

*Tri-State League Games

Points for: 577

Points against: 640







Front Row, L to R: Jordan Penkower, Maurice Reifman, Jack Haller, Jeff Tillman, Michael Harris. Back Row: Eli Epstein, coach, Edward Schlusel, captain, David Gordon, Ezra Goodman, Michael Wise, Lewis Saperstein.

TENNIS



Joseph Wu, Instructor

JUDO SQUAD

FENCING



TEAM RECORD

	Yeshiva	Opp.
Jersey City State	13	14
F.D.U.	14	13
New York C.C.	19	8
Fordham	14	13
Rutgers	12	15
Drew	9	18
St. Peters	13	14
Brooklyn	8	19
Brooklyn Poly	13	14
Brandeis	15	12



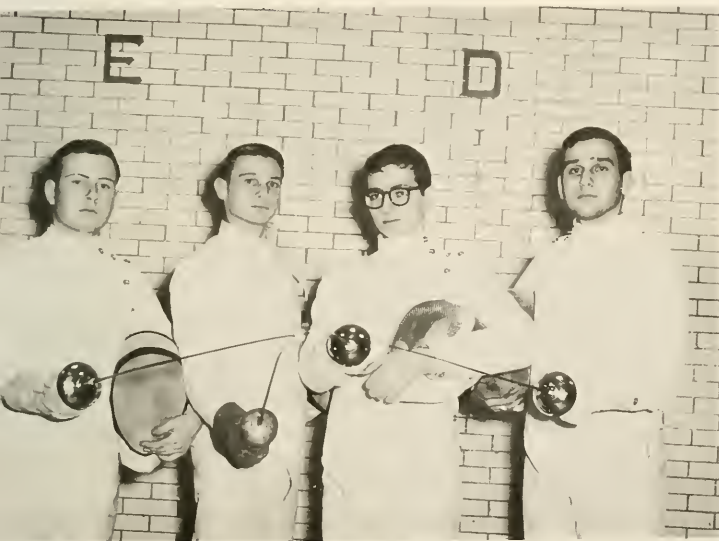


SABRE

L to R: Alan Lubarr,
Emanuel Meller, Sanford
Dresin.

INDIVIDUAL SCORE

S. Dresin	6-10
A. Lubarr	18- 9
M. Meller	17- 8
D. Landsman	4- 6

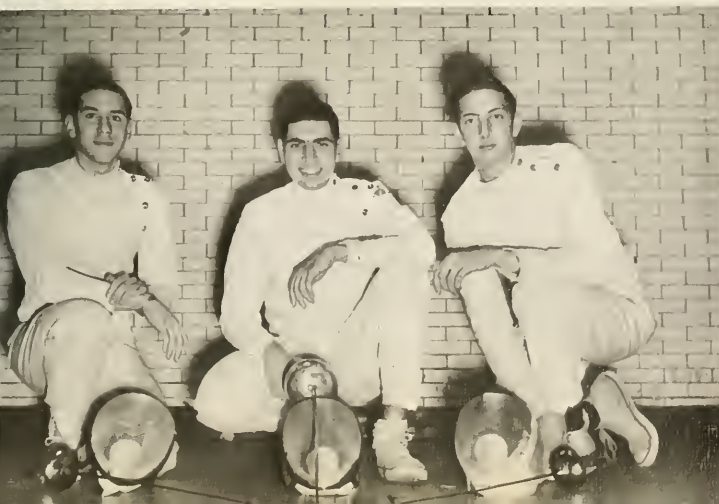


FOIL

L to R: Emanuel Saidlower,
Victor Kops, Maurice Zau-
derer, Howard Davis.

INDIVIDUAL SCORES

H. Davis	4-12
E. Saidlower	6- 9
M. Zauderer	6- 9



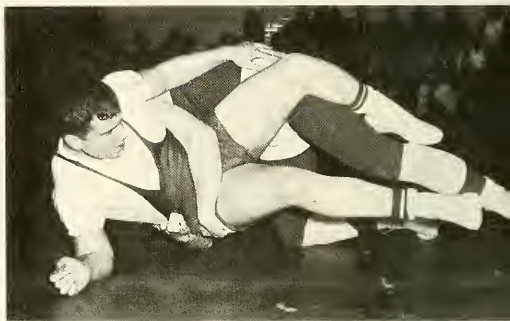
ÉPÉE

L to R: Howard Rothman,
Jerry Chanes, captain, Nor-
man Novoseller.

INDIVIDUAL SCORES

W. Goldman	25- 3
J. Chanes (capt.)	17-11
N. Novoseller	3- 5
H. Rothman	4-10

WRESTLING

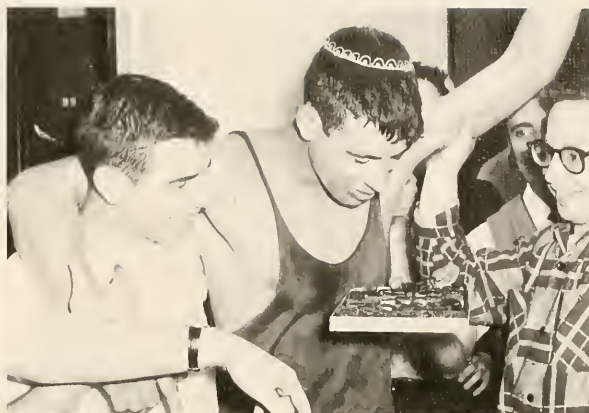


INDIVIDUAL SCORES

Dave Rubin	2-9
Gil Goller	2-9
Barry Levy	2-9
Joel Pruzansky	9-2
Moshe Siev	4-6-1
Shelly Katz	1-3
Jay Weiss	1-5
Jeff Berg	9-0
Barry Berger	9-2



Kneeling, L to R: Joel Pruzansky, Jeff Berg, Co-Captains. Middle: Jay Weiss, Henry Wittenberg, Coach, Moshe Siev. Top Row: Gill Goller, Barry Levy, Lewis Zinkin, Sheldon Katz.



TEAM RECORD

	Yeshiva	Opp.
Hunter	25	11
Marist	20	20
Bronx C.C.	18	18
Seton Hall	10	26
Orange County CC	9	25
Monmouth	13	21
Rutgers	15	23
CCNY	10	24
Columbia	18	20
Brooklyn Poly	23	10
Brandeis	23	11
Total	3-6-2	

EPILOGUE

Not to nullify our being requires mastering our existence. This is a complex process whose efforts never cease. Our years in college have provided the essential stimuli and motivating forces needed to achieve this goal.

We now possess the self knowledge needed for an understanding of our personal entity. We seek reason for actions; purpose for our deeds.

We appreciate the responsibilities that we have to our G-d, loved ones, friends, and society. We have encountered ordeals of confrontations; we have reacted and prevailed.

*We learned . . . dreamed . . . loved . . . feared . . .
thought . . . aspired . . . challenged . . . braved
. . . prayed . . . listened . . . played . . . reflected
. . . desired . . . perspired . . . anticipated . . . hoped.*

We have faced reality; we have learned to live.



HEPPYLOGUE



FEARED



LOVED



LEARNED



BRAVED



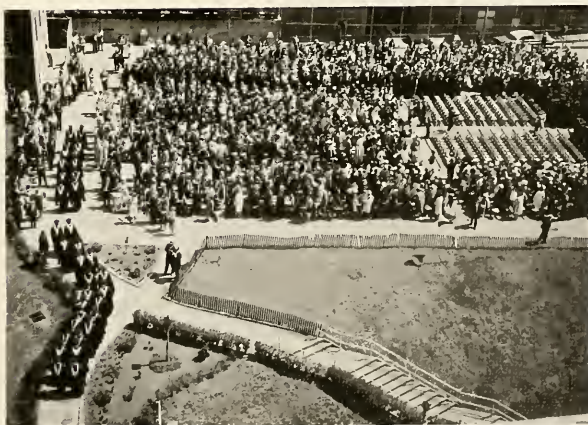
CHALLENGED



LISTENED



REFLECTED



ANTICIPATED

HOPED

ON THE WATERFRONT



With a glass . . .



and a hose . . .



and the waters rose . . .



and rose.



he consulted.



"He" came . . .



He saw . . .



he saw . . .



he conquered.



We worked . . .



we judged . . .



he worked.

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LEONARD GLASS — Yeshiva

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JACK KLIGMAN — Hunter

NORM NISSEL — Yeshiva

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